

gay community news

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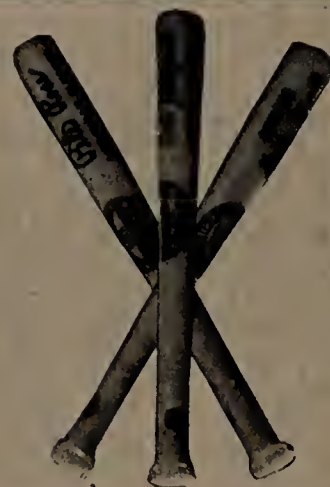


**Michigan
Women's
Festival**

**Boston
Police
Trial
Concludes**

**Seattle
Mayor
Condemns
Initiative 13**

**FENWAY
VIOLENCE**



gay community news

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Accused of Beating Youths

Trial of Boston Police Officers Concludes

By David Brill

BOSTON — September 21 was the final day of testimony in the trial of three Boston police officers accused of misconduct and nonfeasance in connection with the beating of three gay teenagers 13 months ago [see GCN, Sept. 11, 1978]. Officers John Gillespie and Thomas Clifford are charged with physical and verbal abuse of the youths, while Lt. Ralph Maglio is accused of administrative violations in permitting the incident to occur.

The day's first defense witness was Capt. James M. McDonald, commander of District Four. Under questioning by Atty. Joseph McParland, representing Lt. Maglio, McDonald testified that since Officers Gillespie and Clifford were off-duty at the time of the incident, they were not under Maglio's supervision. McDonald said he gave an "oral reprimand" to both officers for failing to bring the incident to their supervisor's attention and for failing to submit a "1-1" (incident report).

Under cross-examination by John W. Fieldsteel, counsel to the police department, McDonald conceded that he based his report — which recommended no disciplinary action against any of the officers — strictly on the basis of the officers' versions of the incident. "I never spoke to or saw (the three complainants)," McDonald said. "I asked the officers for reports, they submitted reports, and I believed the reports."

Under further questioning, McDonald stated that Field Interrogation and/or Observation reports (FIO) are to be used only in the "field," not inside the police station as the officers claimed, and that persons who are arrested are not FIO-ed at the same time. He later added that there were no allegations of sexual solicitation against the three youths.

McDonald also testified that Maglio was "responsible for the functions of the station" as the duty supervisor that evening.

'Hostility Against Police'

Boston Police Patrolmen's Association attorney Frank McGee, representing Clifford and Gillespie, along with McParland, interrogated the captain about the conclusions he reached in his report. The captain said that "a serious question arises as to the credibility" of the three complainants because "a definite hostility against police officers exists [in the area] by homosexuals . . ." He said this "hostility" is because of the "vigorous campaign" by police in District Four in response to complaints about aggressive, public solicitation of sex, and implied that the youths' complaints were retaliatory in nature.

The only other witness was Lt. Maglio, a 29-year veteran of the force. He testified that at the time of the incident, he was not in the front room of the police station, but in a file room in back searching for a report requested by another district. He said he "never saw or heard" anything.

Under cross-examination by Fieldsteel, Maglio said he was accountable for "everything" in the station and that he did not leave the building that evening.

Closing Arguments

McGee, normally loquacious and sarcastic, summed up his clients' case in a surprisingly brief (about 4 minutes) and factless closing argument. He based his case strictly on the report of Capt. McDonald — which he called "a good, trusted opinion." "I don't think his [McDonald's] integrity should be attacked at this level," McGee said.

McParland addressed the charge that Maglio neglected his responsibilities as duty supervisor that night, arguing that "everyone agrees" Clifford and Gillespie were not on duty at the time and therefore Maglio should be absolved. "I hope the police commissioner does not say that Lt. Maglio is responsible for the off-duty conduct of police officers."

Continued on Page 9

Victims Urged to Report Incidents

Violence Against Gays Continues in Boston

BOSTON — Boston Police arrested five young men, one of them a juvenile, late Thursday evening, Sept. 21, in the Fenway's Victory Gardens, as they were about to rob their fifth victim that evening at knifepoint. Lt. William J. Bratton of District Four told GCN that the quintet is believed to be responsible for "dozens of armed robberies" in the Fens during recent weeks.

On the night of the arrests, there were nine plainclothes officers on duty in the Victory Gardens, Bratton said.

Late Saturday evening, Sept. 23, a Baltimore gay man, in the vicinity of the Trailways bus terminal, was assaulted by five young men brandishing knives. Police who were called to the scene obtained a description of their vehicle. The victim was treated at New England Medical Center for cuts and bruises of the head, neck, and shoulders.

Shortly after the incident, police arrested the five alleged assailants. Albert Diaz, 19, Frank Burke, 23, Joseph Taylor, 22, all of East Boston,



Boston's Fens

and Paul Morgan, 20, and Kevin Morgan, 18, both of Charlestown, were charged with assault and battery with a dangerous weapon. Three of the men were apprehended a block away

from the incident inside Together, a Boston disco.

In related news, police are still seeking the identity of a person found dead on Piedmont Street in Bay Village on Sept. 21. According to Officer Albert Kniupis of the Information Services Unit, detectives are uncertain whether the body is male or female. Kniupis said the victim suffered massive contusions and crushed skull, and may have either fallen from a room in the overlooking Howard Johnson's "57" building, or was beaten to death. Persons with information have been asked to contact Det. Lt. Sam Abany of the Homicide Unit at (617) 247-4470.

The Boston Police undercover effort in the Fenway began in mid-September as a result of a rash of armed robberies and assaults in the gay male cruising area. Police will continue undercover work, according to Lt. Bratton of District Four. He told GCN that for every assault or attempted assault reported, "there are three or four that don't" get reported to police.

Lt. Bratton has urged gay men to

avoid the Victory Gardens in the Fens in the interest of their own personal safety.

There has always been a problem of non-reporting of crimes against gay people. Invariably an assault will go unreported due to fear on the part of the victim. Boston attorney John Ward warns that there must be continued reporting of any crimes. Ward told GCN that most people can prosecute without fear of publicity.

"The chances of receiving publicity in a case like this [an assault against a gay man] are minimal — miniscule," Ward said. "Newspapers are just not interested in this kind of case and certainly don't center their stories on the victim."

Ward urges anyone who is the victim of a crime to "go to the police and report it."

"They [the victims] are hurting themselves if they do not report any incident. The police must be made aware that gay people are the victims of crimes," Ward said.

Seattle City Council and Mayor Condemn Anti-Gay Initiative Effort

SEATTLE — The City Council and the mayor in this city have voiced their opposition to the anti-gay Initiative 13 which will appear on the November ballot. The proposal would repeal the city's ordinances banning discrimination against gays in housing and employment. It was successfully filed by an organization led by Seattle police officers David Estes and Dennis Falk.

The Council accepted the initiative for the ballot but only after voicing its opposition to it. State law prohibits the body from officially discussing the proposal after acceptance. It was described by various members as "deceitful" and "discriminatory."

Council member Michael Hildt said, "I believe this measure stems from the darkest side of human behavior which has brought us from witchhunts to

Nazi Germany to McCarthyism."

Council member Jeanette Williams said the issue "goes right to the heart of what makes our city livable — the fact that everybody lives well together." John Miller, another Council member, added that the real issue "is whether we are going to have a city free of discrimination or a city which condones discrimination against an unpopular group."

Seattle Mayor Charles Royer, long a supporter of gay rights, was vehement in his opposition to Initiative 13. "We have a tremendous variety of lifestyles and an environment in which people can live as they choose. Gay citizens are active in every part of our community. I am emphatically opposed to the changes proposed by Initiative 13," the mayor said.



Seattle Mayor Charles Royer

The Council came under criticism for its remarks from the leader of the anti-gay organization Save Our Moral Ethics (SOME). Police officer David

Estes demanded that the City Council apologize. No apologies were issued.

SOME also criticized the City Clerk of Seattle, Wayne Angevine. Clerk Angevine, who is gay, was charged by the group with using his office to "cast doubts" on the initiative. Angevine has recently announced his candidacy for City Council in Seattle.

Initiative 13 would remove the words "sexual orientation" from Seattle's anti-discrimination laws. This would remove the protected status of gay men and lesbians in housing and employment in the city. The initiative would also combine both the Office of Women's Rights and the City of Seattle's Department of Human Rights, creating a situation which would effectively disband the Office of Women's Rights.

NEWS NOTES

QUOTE OF THE WEEK

"What began with the anti-busing hysteria in Boston moved rapidly in the direction of the Bakke decision, the anti-ERA drive, the anti-abortion rights campaign and the vicious assaults led by Briggs in this state . . . on the rights of gay people. Since we are all in this together, since we are all confronting, in one way or another, wealthy financial interests and reactionary politicians, it seems we should resolve to fight back together." — Angela Davis, co-chair of the National Alliance Against Racism and Political Repression, on the anti-gay school workers Proposition 6 in California.

REGISTER TO VOTE

BOSTON — October 10 is the last day to register to vote in the November general election. If you live in Boston, you may register at any Little City Hall or at the main City Hall in Government Center. For information about registering to vote in Boston and for dates and times of special registration locations, call the Elections Department at 725-4300. In other communities, call your local city or town hall.

WOMEN-OWNED BUSINESSES

WASHINGTON, DC — The National Association of Women Business Owners (NAWBO) has announced the first national index of women-owned businesses. Dona O'Bannon, association president, said that "Positive steps to bring about full participation of women-owned firms in corporate and government contracting are being taken . . . through the development of the first national computerized data bank of women-owned companies."

In addition to the data bank, NAWBO will publish metropolitan "Directories of Women-Owned Business" for the Boston, Chicago, Washington, DC and Baltimore areas. The project is funded by a grant from the Equitable Life Assurance Society of the United States.

Listings in both the data bank and directories are free to women business owners. To obtain listing information, women business people may contact the National Association of Women Business Owners, 2000 P St., NW, Washington, DC 20036, or call (202) 338-8966.

SOCIOLOGISTS AGAINST PROP. 6

SAN FRANCISCO — Homosexuality was one of the "sociological phenomena" considered by the American Sociological Association during its annual convention here. A resolution calling for the defeat of the anti-gay school worker Proposition 6 was introduced by the Sociologists' Gay Caucus and accepted by the Association. The resolution encompassed all aspects of discrimination against lesbians and gay men and recommended federal, state and local legislation to ensure gay rights.

The Association also decided to "conduct a thorough and impartial investigation of discrimination against homosexuals within the discipline of sociology and of restraint upon research on homosexuality."

LOUISIANA'S ABORTION LAW

NEW ORLEANS, LA — Louisiana's new abortion law, which women's rights advocates have charged infringes on their rights to terminate pregnancies, has been halted from enforcement.

US District Judge Robert Collins has issued a temporary order preventing enforcement after a suit was filed saying the new statute violates the constitutional right of a woman to seek abortion.

The law was approved this summer by the Louisiana legislature.

ENCOUNTER FOR COUPLES

NEWTON CORNER, MA — Mass Bay Counseling Associates announced a weekend program called "Encounter for Gay Couples." The program is one of structured reflections "which help the couple focus on the unique strengths of their relationship."

Don McGraw, director of Mass Bay, said, "We're excited about this program. As far as we know, this is a pioneer effort and certainly the first of its kind in New England."

The program will be held the weekend of Nov. 10 at Camp Aldersgate in northern Rhode Island. Anyone interested should contact Frank Ring at Mass Bay (617) 965-1311.

BAY VILLAGE TRIAL ENDS

BOSTON — "The Other Side" is a public nuisance under common law, a Suffolk Superior Court jury has ruled. City and county officials recently joined with the Bay Village Neighborhood Association in an effort to shut down the all-night "juice bar" because of numerous complaints of noise and crime. BVNA counsel Michael DeMarco told GCN that the jury verdict means that the present two o'clock closing hour of the establishment, in effect since a temporary injunction was issued in August, will be continued. In the meantime, DeMarco said he expects the Suffolk County District Attorney's office to file for a permanent injunction against the club.

IDENTITY HOUSE FIRE

NEW YORK CITY — On Wednesday evening, Sept. 13, an electrical fire at 544 Sixth Ave. in Greenwich Village caused extensive damage to the facilities of Identity House, the counseling center for gay and bisexual women and men.

The fire, which occurred in the restaurant on the ground floor of the building, filled the Identity House loft with thick smoke. Firefighters, in their attempts to gain access to the space and put out the fire, had to break through doors, walls and windows. Electrical cables were severed and telephone service was interrupted.

At the time of the fire the facility was empty, and there were no injuries. But Identity House, which barely manages to meet its everyday expenses, is now in serious need of funds to replace furniture and equipment that was damaged, and to repair the damage to the loft itself. Contributions may be sent to Identity House, c/o Burt Lazarin, executive director, 470 W. 24th St., New York City 10011, and will be gratefully acknowledged.

Identity House is the only counseling center in New York serving the needs of the entire gay and bisexual community, both men and women. It is attempting to maintain its normal schedule of individual counseling, rap sessions and dances. For confirmation of planned activities, or to arrange donations of usable furniture, call Identity House at (212) 243-8181. If no answer, call Dave Perry at (212) 566-8541 days, or 622-8852 evenings.

PARENTS AND FAMILIES OF GAYS

BOSTON — Integrity/Boston has announced a special program with "Parents and Families of Gays" for Tuesday evening, Oct. 17 at 7:30 p.m. at Emmanuel Church, 15 Newbury St.

The program is being planned to coincide with the National Gay Task Force sponsored "Week of Dialogue with American Families." Integrity/Boston announced that it plans to bring together "some supportive parents and relatives of gays for an evening of dialogue."

Gay men and lesbians who have supportive parents, relatives, or friends are invited to attend the program. For further information phone (617) 547-4676.

FILMS NOT OBSCENE

BALTIMORE — A psychologist at Johns Hopkins University recently testified in a federal court trial that films showing homosexual acts are not obscene. Dr. John W. Money, who testified for the defense in an obscenity trial here, said the films "pass on the underside of the borderline."

Dr. Money testified that he would draw the "dividing line" in determining obscenity when there is no agreement among the parties. He added that the films in question do not indicate an unwillingness on the part of the youths involved to participate.

"When you look at the movies carefully and know of the tradition in a city," Dr. Money said, "it is possible to say there is consenting agreement between the young males and old males. There is a tradition present in every large city, in certain areas . . . that young people can enter into some kind of friendly arrangements with older people that involve sexuality."

Money added that the young people "are very deprived financially . . . they teach each other they can find friendship, affection and some improvement of their circumstances in life . . . and it will all be finished by the time they are fifteen."

He said he did not expect that any of the young men in the films would become gay, because gender identity is usually fixed by the age of five.

In the trial William Moulton Inglis is charged with 22 counts of conspiracy to produce and distribute obscene material. Prosecution witnesses have charged that Inglis "recruited boys" from Baltimore to perform in the films.

GAY SEMINARY STUDENT WINS

LEXINGTON, KY — A Circuit Court judge here has ordered that the Lexington Theological Seminary of the Christian Church (Disciples of Christ) must award a master of divinity degree to a gay student who completed requirements for it in 1976.

Judge Charles Tackett ruled that David Vance is entitled to the degree, saying that the Seminary should "let students know what is expected or what will result in a denial of a degree or admission."

Vance had sued the Seminary for breach of contract. The ruling suggested that if the institution intends to deny degrees to homosexuals, adulterers, agnostics, thieves or others, it should say so much in its catalog with sufficient clarity.

BANNING MATERIAL IN PRISON

NEW ORLEANS — A U.S. Circuit Court of Appeals has ruled that prison wardens may ban certain material from their institutions. The 9th U.S. Circuit Court decision stated that the wardens may keep certain books and magazine out, if they find the material would "encourage deviate, criminal sexual behavior."

The ruling reversed part of an earlier decision handed down by a U.S. District Court in Houston.

The latest ruling stated that "censorship may not proceed according to the whims of administrators" and it set out certain guidelines to be followed.

GAY IN CANADA

TORONTO — Two Toronto newspapers, *The Globe* and *Mail* have decided that the term "gay" can be used in news copy and headlines after an eight month ban. Alan Dawson, *Globe* editor, said, "The word homosexual is not always interchangeable with gay. It's the gay movement, not the Homosexual Liberation Movement. Some clubs and restaurants cater to gays, not to homosexuals." The papers are also obliged to use "homosexual" at least once in news stories, and not change any direct quotes relating to gays.

ERA = PRO-LIFE?

BURLINGTON, WI — The Milwaukee Archdiocesan Priest Senate has urged the US Senate to extend the ERA ratification deadline. The priests, meeting in this city recently, tied the future of the Equal Rights Amendment to the Catholic supported "pro-life amendment" outlawing abortion.

According to spokesperson Father William Brennan of the Jesuit community, the ERA is "an ally of pro-life." "The pro-life people would realize that a time may come when they could also need an extension of time to get their amendment ratified . . . We should not be hard nosed about this," Brennan said.

The US House has approved a measure to extend ratification from March 22, 1979 to June 30, 1982. The measure is pending in the Senate.

STEINEM SCANDAL

ST. PAUL, MN — Archbishop John R. Roach has reprimanded a parish priest for allowing Gloria Steinem to preach at St. Joan of Arc Roman Catholic Church in Minneapolis. Roach called the appearance of the publisher of *Ms.* magazine a "scandal."

Steinem gave the homily at two Masses, saying that women will have no power until they have control over their own bodies. In reprimanding Rev. Harvey Egan, Archbishop Roach stated, "I want to apologize in the name of this local church for the scandal caused by the extremely poor judgment used by Fr. Egan."

Roach added that Steinem's position on abortion is public knowledge and "to give her a platform, particularly during the Eucharist in a Catholic Church, is an affront to the gospel of Jesus Christ as well as those generous people who have worked so hard to protect life."

QUESTIONING YOUNG ADULTS

NEW YORK CITY — A number of sex-related questions were deemed "too controversial" for 17-year-olds participating in a government sponsored health survey. The questions were deleted from the questionnaire.

The survey, conducted by the U.S. Dept. of Health, Education and Welfare for the National Center on Education Statistics, did ask questions about birth control, venereal disease, and reproduction of young adults aged 26 to 35 years.

The issue of the questions being too controversial for 17-year-olds is brought up in a report titled "Checkup," a national assessment of health awareness among young adults.

Continued Harassment and Arrests Reported in Australia

SAN FRANCISCO — More than 100 persons were arrested recently when 300 gay rights advocates demonstrated in Sydney, Australia.

The demonstrators and their supporters were arrested on the last day of Australia's National Homosexual Conference after they had left the conference site and were attempting to march to a rally organized by the Right to Life anti-abortion group.

Lee Franklyn, editor of *Campaign* magazine in Australia, reported that the police knew of the march weeks in advance when Rog Douglas, New South Wales police superintendent, ordered his department on a stand-by alert.

However, according to reports in the *Sentinel*, San Francisco's gay newspaper, the police allowed the demonstrators to proceed to within a short distance of the Right to Life rally and then barricaded the streets around the marchers, ordering them to disperse.

A tape recording of the event made



Australian gays protest recent mass arrests.

by a Melbourne radio station indicated that Douglas ordered police to charge into the crowd and make arrests only 30 seconds after he gave the order to disperse. Police indicated that the

march was an "unlawful assembly" under the country's Summary Offenses Act.

Similar police action occurred during the observance of Gay Freedom

Day last June. At that time the police barricaded part of the parade into a one block area and arrested 53 gay men and women after a pitched battle between gays, straight supporters and police [see *GCN* Vol. 6, No. 2].

Gays in Sydney have charged that during both the June 26 and Aug. 27 demonstrations the marchers tried to follow police orders to disperse but were unable to because police had barricaded the streets. Demonstrators were left with no way to leave the designated area.

Bail for those arrested was originally set at \$200 to \$1000 but later reduced to \$100 per person. Similar to the June 26 arrest, a bail fund was organized and the Sydney group raised almost \$20,000 the same day for the arrests.

Trial dates were set for November, December and January for those arrested in the Aug. 27 demonstration. Gay rights groups in Australia have demanded that charges against all 178 be dropped.

Department of Energy Issues Security Clearance to Chemist

By Cindy Stein

OAK RIDGE, TN — The newly formed U.S. Department of Energy has granted security clearance to Alvin R. Crook, an openly gay man, who is employed as a chemist by Union Carbide at DOE's Oak Ridge installation.

In November of 1977 Crook was denied clearance on the grounds that his "criminal sexual conduct" was a violation of Tennessee's sodomy laws and that his homosexuality would become the subject of blackmail threats which would make him a security risk. In addition, DOE used Crook's past and present drug use (specifically his use of marijuana) as a reason to deny

him clearance.

Four months later, Crook, through his attorney Frank Kameny of Washington, D.C., employed a new tactic in which a letter was sent to DOE Secretary James Schlesinger. The letter stated that five high-ranking agency officials (all named) were as likely as Crook to be sex criminals and that investigations should be made into the activities of all five individuals.

Subsequently a hearing was granted Crook who intended to open the issue up to the public and, in accordance with the rights allowed him by DOE, turn the hearing into "a media event." The hearing, scheduled for Sept. 7,

1978, was never held and instead the agency offered to negotiate a settlement with Crook. The only issue DOE held open for discussion was the one concerning blackmail; it dropped the sodomy law and drug use issues. Crook presented affidavits from co-workers, his supervisor, friends, and former residents of his home town attesting to knowledge of his homosexuality. In addition, he submitted a copy of a letter he had written to his home newspaper in which he declared his support for gay rights. On Sept. 12, 1978, Crook was granted security clearance by DOE.

This act was the first of its kind by

DOE and the second granting of security clearance to an openly gay applicant by a federal agency (the first was by the Department of Defense; see *GCN* Vol. 6, No. 9).

Kameny stated that gays may now expect to receive security clearances "routinely" from both DOE and DOD. In addition, he said that "informal, but extensive, communication with the Department [DOE] indicate that the unprecedented manner of resolution of this case may represent the initiation of a new policy of more rational handling of gay-related security clearance cases by DOE in the future."

Robbery and Murder Charges Against Ella Ellison Are Dismissed

Analysis and Commentary
by Lisa Nussbaum

Sometimes justice prevails slowly, sometimes not at all.

For Ella Ellison, indicted for participating in the 1973 murder of a Boston police detective and the holdup of a South End pawn shop, justice after a fashion did prevail. But not until Ellison had served close to four years of five concurrent life sentences at the Women's Reformatory in Framingham, Mass.

Ellison is now free, as Suffolk Superior Court Judge James P. McGuire declared in dismissing the indictments against her. As she herself tellingly remarked when asked to comment on the court's decision, "I have nothing to say because this is well overdue."

It was Asst. Dist. Atty. Philip Beauchesne who petitioned for the dismissal of charges after two key prosecution

witnesses in Ellison's 1974 trial cleared her of involvement in the murder of Detective John Schroeder and the robbery of the Suffolk Loan Co.

Beauchesne later said the dismissal indicated not "our belief in her innocence" but a concession that the case could not proceed without the testimony of Anthony Irving and Nathaniel Williams, admitted participants in the robbery-slashing who are now serving life terms in Concord prison. (Irving and Williams pleaded guilty to charges of second-degree murder and armed robbery.)

Irving and Williams responded in turn to a question Beauchesne put to them during the brief hearing before Judge McGuire. If called to testify at a new trial, would they identify Ellison as a participant in the robbery, as not at the scene, or take the Fifth Amendment? Irving responding first said, "I would say that she was not there . . . that Mrs. Ellison was not there." Wil-

liams said, "She had nothing to do with it. She was not a participant in it."

The men originally testified at the November 1974 trial that Ellison drove the getaway car to the Columbia Point Housing Project after the murder.

Then, in a hearing on a new-trial motion in September 1977 before Judge Roger Donahue, the pair recanted their trial testimony. Donahue denied the motion and promptly ordered Suffolk Dist. Atty. Garrett Byrne to seek indictments for perjury. (These indictments having been brought, Irving and Williams will stand trial on them before the end of this year.)

Last July 17, the Massachusetts Supreme Judicial Court reversed Ellison's conviction on the basis that possible exculpatory evidence had been denied defense attorney William P. Homans during the trial. In the same ruling, the court left it to the prosecution to decide

whether or not to retry her on the original murder and robbery indictments. Up until the time of dismissal of charges, Ellison had been free on bail.

As mentioned before, hamstrung in pursuing the case, the DA's office conceded it, not out of a belief in Ellison's innocence but because it was tactically impossible to go on without the testimony of Irving and Williams.

The DA office's choice of reason for not pursuing may seem cold and calculating, its skepticism of Ellison's innocence equally offensive. This gulf between seeking dismissal on the basis of a client's believed innocence, as opposed to a recantation of important testimony is, of course, huge and most likely unbridgeable in the mind of Asst. Dist. Atty. Beauchesne.

In any event, however, Ella Ellison's winning her freedom is an overwhelming call to rejoice we should not ignore.

MCC Evicted from Catholic Church in Suburban Virginia City

By Tony Domenick

TIDEWATER, VA — The Metropolitan Community Church here has been stopped from hosting activities and utilizing the facilities at St. Mary's Catholic Church by order of Rev. Walter Sullivan, Bishop of the Archdiocese of Richmond. The group had been meeting there since April.

Rev. Roy Birchard, pastor of the Metropolitan Community Church, received verbal notice on Sunday, July 23 that that evening would be the last time the members could meet there for worship. According to Birchard, the group had been meeting at St. Mary's under the authorization of the parish council and Bishop Sullivan. Birchard, who found it remarkable and unusual that they were meeting in a Catholic church

at all, told *GCN*, "Sullivan told me that because the church is conservative and that since we are part of the National Gay Liberation Movement, we had to leave." He added, "The parish and the Bishop knew about our presence there but they decided to change their mind."

However, according to Bishop Sullivan, "That is inaccurate. I had no idea they were occupying the building and neither did the parish until I received a letter from the group at which point I ordered them out." According to Sullivan, the reason for the dismissal centered on the differences in denominations. He told *GCN*, "I had reservations about a Protestant group using a Catholic church as a place of worship. My second concern is that the leadership of the MCC group has an

emphasis on the gay lifestyle which is contrary to Catholic moral principles."

"We have taken public positions supporting the human rights of all people irrespective of sexual preference, and we do have Dignity chapters in Richmond and Norfolk under Catholic auspices," Sullivan said. Although Sullivan "recognizes" the human rights issue, he emphasized the distinction between human rights and "the gay lifestyle."

Commenting on Sullivan's decision, the chairperson of Dignity at Norfolk, told *GCN*, "The decision is puzzling to me. He has been sympathetic to gay issues in the past but with reservations."

Rev. Troy Perry, founder and moderator of the MCC Fellowship, learned of the ouster the following day in Los

Angeles from Birchard who was there attending a committee meeting. "I'm surprised," he said, "but I'm not surprised. To my knowledge, this was the only case of one of our churches being hosted by a Roman Catholic parish. It was unique, and I've commented on it in my travels around the country but in light of the Catholic bishops' opposition to gay rights in many instances, I'm not surprised." Perry will be in Norfolk in mid-October to preach a spiritual renewal.

Following the eviction, the group secured meeting space in Suite 202 of the Janaf Office Building located in the area's shopping center. The activities will continue in their new location at the same designated times.

gay community news

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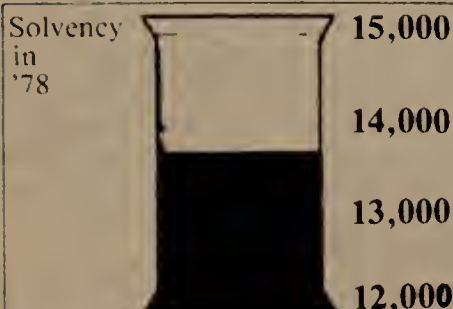
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SOLVENCY '78
GCN
22 BROMFIELD ST.
BOSTON, MASS. 02108

Sheri Barden
Boston

COMMUNITY VOICES

GCN welcomes letters to Community Voices. If at all possible, your letters should be typed and double-spaced. Anonymous letters will not be published, but names will be withheld on request. Letters should be addressed to Community Voices, GCN, 22 Bromfield St., Boston, MA 02108.

our real strength

To the community:

I want to thank everyone responsible for all the hard work done toward creating the Sept. One rally. It was a joy and inspiration to see such numbers of lesbians, gay men and our supporters. I was particularly touched by school teacher Eric Rofes' coming out story, Rep. Mel King's talk on being a minority but demanding majority rights, the intelligence of Judge Bonin's speech, all the music played, and the first poem that Clover read.

I was upset by the idea so many rally speakers stated, that we, as a community, had "kicked Anita out of town." The meeting to create the Sept. One counter-rally came far too late to affect ticket sales for her appearance at Howard Phillips' rally. Too late to even circulate the "rumors of violence," an idea that Phillips had fed to the media.

I believe it prudent not to desire credit for the notion of "kicking her out," first because it is untrue, and, second, because it is a fascist way of dealing with conflict.

I too am very glad she didn't rally in Boston. Particularly glad because the cancellation indicates that Boston just doesn't have a revivalist base or following. It was simply a situation of having given a war and no one came.

I also wish to thank Gerry Scoppetuolo for his letter (GCN 9/9/78) on Phillips' background. It made me doubly pleased to hear he's miscalculated and lost 15 thousand bucks of his campaign money on his canceled rally.

I hope we all take the opportunity to vote to prevent people like Phillips from gaining political power. As Tom Reeves said at the end of the rally, community building is our real strength. I look forward to a changed society.

Demian
Cambridge, MA

bitter notes

An open letter to the Gay World,

If obituaries make you cry do not read this letter, unless of course your name happens to be Harold or Maude. This death is sadder than most as the person in question did herself in. It has been a long slow painful death to watch. I for one will be joyous when it has been written about and over with so that we can all get on with what we started out to accomplish, namely *gay liberation*.

The name of the deceased,
ELAINE RUTH NOBLE.
Cause: political suicide with a little help from a handful of followers and hangers-on.

If this sounds harsh to some of you I ask you to believe me and trust me. If I didn't personally know of the lengths that Elaine has gone to in order to cover her own ass, even when it meant personal destruction to another individual, it would save me the time it is taking me to write this letter. Elaine Noble is flawed by a super-ego. She has an insatiable need for public recognition which is why she ran for public office to begin with.

She has probably had more media coverage than any other "politician" in modern times and she loves every single word of it. The more adverse it is the more she loves it.

Elaine is petty, contentious, small-minded and absolutely incapable of grasping anything on an intellectual level. She is absolutely incapable of open *honest* communication. She can and *will* not tolerate any form of criticism towards her. She knows-it-all.

The attitude that is being expressed about Elaine Noble did not spring up over night. My lover and I did a lot of soul searching. I tried early on to give her some constructive criticism. It was taken as a "vicious attack." Those of us who will not "toady" to Elaine have been maligned as "radicals," "crazies" or "out to get her." Hundreds of us helped her in 1974. For many of us it was the most beautiful part of the gay liberation movement. Sort of like the "first step on the moon." Elaine *insisted* upon being "our leader" and treated us all as though we should be her followers. Her condescending attitude towards all of us, no matter what our age or level of education, was one of the major factors that brought about her downfall.

Elaine Noble obviously never read Camus:

Don't walk in front of me,
I may not follow.
Don't walk behind me,
I may not lead.
Just walk beside me,
And be my friend.

But time has finally run out for Elaine and there are just not very many people left that want to walk beside her and Elaine made it very clear a long time ago, she did not *need* or *want* any friends.

etiam ex cathedra

To the Editors:

One of the more prevalent non-issues in GCN in recent weeks seems to be the dispute over when and why A. Nolder Gay left the paper in 1976. Bill Mulhern, Neil Miller, and Richard Day have all referred to that decision and suggested various contexts for it. If anybody still cares, may I also speculate as to why I left, as well as correct or modify some of the statements which have been made earlier about it?

The rise of what Dey has called "macho-feminist super-politics" did make me increasingly uneasy from a practical standpoint. I thought it would do what in fact proved to be the case: increase division and contention in the community, decrease the paper's local support base, and, as in the Saxe coverage, ignore good journalistic standards in the interest of advocacy. But I did not get involved in any disputes over them at the paper and I did not leave as either victim or agent of what Dey identifies as a "Gay-Feminist schism."

Mulkern's context, suggesting that my departure might be due to "unfortunate editorial squabbles" with then News Editor Miller, is equally irrelevant. Miller is correct in pointing out that my contacts with him were minimal and, though I had one short public disagreement with him on substantive matters, that hardly constitutes the running battle which Mulkern's phrase suggests.

Finally, both Mulkern's statement that *Esplanade* "took with it a sizeable bloc of writers" and Miller's statement that "the only writer who left GCN for *Esplanade* was A. Nolder Gay" are each factually incorrect. Indeed, a "sizeable bloc" of former GCN staffers and contributors have since contributed to *Esplanade*, for longer or shorter periods, including Thom Willenbecher, Charles Bonnell, Dey, Brian McNaught, Francis Toohey, John Graves, and Skip Rosenthal, as well as Joe Leo and yours truly. But they didn't leave as a bloc, or for the same reasons; nor did they join *Esplanade* as a bloc. I think the only writers who left GCN direct for *Esplanade* was Willenbecher; of course Toohey has made it both ways, as it were.

Be that as it may, when I left GCN in August, 1976 there was no *Esplanade*. I didn't know it was in the works, and in fact I didn't even know Joe Leo had left GCN. After I had rotated off the GCN Board in April, 1976 I had no further direct contact with Joe Leo until he telephoned me the following October to ask me if I would resume my column on *Esplanade's* pages. So he didn't take me with him at all.

In the end, my reasons for leaving GCN were very simple and very personal. I left because I felt (and/or was made to feel) that I was no longer wanted there, and that people like me (older, more established, at least partly closeted, "mainstream" in outlook) were no longer wanted either. In that sense, I merely fit Bill Mulhern's generalization that "More people have left simply because they felt they weren't appreciated than for any other reason."

I resigned twice from GCN in 1976, both times for the reason I've stated. In February, 1976 I resigned in the wake of GCN's "Summa Contra Goodstein" editorial when, in response to the *Advocate* publisher's ill-tempered and ill-considered attack on gay activist ("unkempt," "unemployable" etc.), GCN ran an editorial attacking all gays not openly upfront and activist as "the antithesis of liberation" etc., etc. An editorial is not a personal opinion; it is a policy statement. I could not live with that policy line and resigned for reasons of conscience.

On assurance that the editorial hadn't really meant what it said and that a corrective editorial would make that clear, I agreed to return. By late Spring and early summer, however, I found that my columns were being run less often, though submitted regularly; ultimately, they would sit in the office for four and five weeks before being run. I was told each time "sorry, space problems with this issue," or "sorry, no space this week," and I accepted that.

Then in August, a week after one of my long-delayed columns had finally been published, there appeared out of nowhere a new feature column to be written by the editors themselves, called "From the Editors' Desk." The first of these (the feature ran only three issues) was a column by Miller, downing my column of the week before. Although I was angry at the content, which I felt distorted my position, neither that nor his substantive arguments would have been cause for resignation; as Miller admits, his piece was pretty jejeune. Nor do I believe what some people said at the time, that in effect this was an editorial "correction" of an influential columnist whose articulateness was a threat to the editorial staff. Unlike Dey and others, I never had my columns editorially mishandled and nobody at GCN ever told me what I should write or think. (I don't think they'd have dared!)

Rather, of course, what tore it was the timing, the realization that editors *made* space (and, in this case, were preempting more than they ever had before for themselves), and that as applied to "The View From the Closet," the "no space" business had been a snow job. So I said the hell with it; if GCN has no space for me then I have no time for GCN, not even enough time to bother composing another letter of resignation. My last column, which was already on Lyn Rosen's desk, was run the following week, along with another "From the Editor's Desk" by Rosen; the following week that feature appeared under David Brill's byline, and that was the end of that. One feature had run for three weeks, the other for three years; both, in effect, had run too long.

Several months after I had left GCN, Lyn Rosen in her unfortunate "Parting Shots" interview on GayWay (WBUR-FM), professed ignorance as to why I was no longer on the staff and suggested among other things that I might have left for the money at *Esplanade*. Let me make one further correction of the record for anyone who may have heard that program (to which I listened too paralyzed by amazement to lift up the phone and protest). I am one *Esplanade* writer who is *not* paid; indeed I have never sought or taken payment for anything I have done for the gay community except to help pay the cost of the book version of *The View From the Closet*, and I do not expect to come close to recouping the cost of production, because I set the price low enough that people on limited incomes — older gays, teenagers, or whomever — could afford it. I did not join GCN for any reason other than because I thought I could be useful to the Boston gay community, and I did not leave it until it was clear that my usefulness to the paper at least was at an end.

I'm sorry to take up so much space. Except in response to a question at a Harvard-Radcliffe Gay Student Assn. meeting last Spring, this is the only public statement I have made or will make as to my reasons for leaving GCN. I should not have said this much, were it not for the fact that the question has appeared three times recently on your pages. Since I am, after all, the person best qualified to explain why I did leave, I trust that this will end the matter and we can all go on to more important questions.

Sincerely yours,

A. Nolder Gay
Boston, MA

homosexualities

Dear Friends,

Thank you for the excellent article by Dr. George L. Fields: "HOMOSEXUALITIES — How Counselors Should Use the Book." Dr. Fields' views are in my opinion, insightful, intelligent, sensitive — and objective but not to the point of lacking depth of human spirit and caring. I especially appreciated his views on where we as a population need to grow/go.

Again, thank you for a fine article.

In Peace and Gay Love,
Don McGraw (Rev.)
Newton Corner, MA

applauding professionalism

Dear Gay Community News:

I must take time from my campaigning to offer my congratulations to you on your "Surveying the Candidates in Massachusetts" feature (Sept. 9).

The questions presented reflected the seriousness and importance of issues of particular concern to us. While other questionnaires simply glossed over the topic of protecting civil rights for gays, the Gay Community News endeavor relayed to the candidates the necessity and gravity of a positive reaction to this issue.

I applaud your professionalism, your selection of issues in this survey, and Gay Community News' contribution to the political education of the gay community.

Sincerely,

Elaine Noble
State Representative
Boston, MA

ADVERTISING MANAGER
GCN is looking for an Advertising Manager. We need dedication and innovation! Job includes working with staff of ad reps. Base salary plus commission. Contact Richard at GCN, 22 Bromfield St., Boston 02108, or call 426-4469. Please include resume.

Wednesday Nights
We need help in our Circulation and Promotions Departments on Wednesday nights between 5 and 8 p.m. So if you don't already come on Thurs. or Fri. nights, come Wednesday!

NOTICE
The monthly meeting of the Gay Community News Collective will take place at the office, 22 Bromfield St., Boston, at 6:15 p.m. on Tuesday, Oct. 3.

SPEAKING OUT

Keeping It Responsible

By Rick Hillegas

On the anxiety continuum, responsible sex falls about halfway between erotophobia and self-affirmation. Its specter still haunts religion. Recently I let lapse my membership in Integrity (the group for gay/lesbian Episcopalians and their friends), not because I had given up on religion (I hadn't) nor because I had given up on the Episcopal Church (though I had), but because Integrity's timid, judgmental view of sex dismayed me.

The Integrity newsletter carries letters from Bishops who once knew a gay priest and he was OK (Bp. Daniel Corrigan), excerpts from speeches by Bishops who knew Ellen Barret was a lesbian but who didn't know she had sex (Bp. Paul Moore), and plenty of assurances that gay is great as long as it remains responsible. Responsible sex means monogamy, covenantal relationships, marriage. It means that casual sex is dirty and that even the gay Christian or Jew who wants a covenantal relationship but shops around first feels guilty.

Integrity president John Lawrence speaks of a new Christian sexual ethic. He, like many in Integrity, Dignity, and other gay religious groups, wants to construct a new sex paradigm. The new paradigm, a redredging of the old one, will exchange overtly judgmental words like "good" and "bad" for covertly judgmental ones like "responsible/appropriate" and "irresponsible/inappropriate." The new paradigm won't distinguish between gay and straight but will approve for gay and straight believers the same sorts of sex acts and the same sorts of circumstances

COMMUNITY VOICE cont.

what really counts?

To the Editor:

Saturday night, September 16, 1978 I had a rude awakening as to how much hatred is building up in the Boston area concerning gays.

While waiting in line with about thirty other guys outside a gay disco in the Copley Square area the group was attacked by a bunch (10-12) of broken beer bottle wielding youths whom in a matter of 3 or 4 minutes left a number of gay men cut and bleeding, one more serious than the others. It seems that when the police were called they played dumb and less than cooperative as to where this bar was located and, in the entire time I was there, no police presence was noticed.

I have lived in Brighton all my life (29 years) and I'm proud to be a Bostonian and feel that I have done nothing to embarrass or shame my fellow Bostonians by being gay.

A block from where I live is a "straight" disco bar that has created more problems and destruction to personal property and lives than all the gay bars in Boston could ever dream of creating. Yet, this problem continues and seemingly is being ignored. Thursday, Friday, and Saturday nights my neighbors and myself are subjected to drag racing, blaring radios, screeching tires and brakes, car accidents, and large groups of rowdy young men and women whose loud voices and filthy mouths keep the Market Street area sleepless from about 11:30 to 2:00 a.m. (May I note that gay men were arrested for using profanity in public at Provincetown this past summer.)

Sound like the goings-on outside a typical gay bar? Not hardly!! I personally have never left a bar, or house party for that matter, and continued my celebrating outside at the expense of those around the area nor have I ever seen a display like the above ever take place outside a gay bar.

I have no pretensions about saying members of the gay community are any more or less model citizens than anyone else but I do ask why we can't live in some peace here in Boston when we all follow the same rules as the rest of society.

I work hard during the day and go to college in the evenings for my degree. I have the respect of my neighbors and bother no one. It appears the only thing "wrong" with me concerns my sexual preference. Knowing all the tenants in my building, I cannot tell you what any of them do in their bedrooms nor do I have any right to know. The opposite is also true — no one has any right to know what I do in my bedroom!

Anita Bryant has created such violent discontent in this country and for all the wrong reasons. Her "Save the Children" organization is campaigning against the least of the major problems this country is facing. Children are in no more danger being taught by a homosexual than they are by a heterosexual. Sexual preference should not find a home in a person's profession. A sick heterosexual is just as much of a threat as a sick homosexual. There are mentally disturbed people all over this country, whether they be heterosexual or homosexual should not be important. The fact that they are sick is what should be of our main concern. She has everyone concerned about the loss of the family element in the future due to the increase of homosexuality. I find that quite absurd. The family element is not going to be destroyed nor will society become any more corrupt than it is now because we accept homosexuality.

All I ask for is the same rights that others in this country enjoy. If I want to go out with some friends I do not want to feel threatened because I'm gay or going to a gay bar. If I act up in public then I deserve the same treatment as anyone else disturbing the peace.

I apologize if I have veered off the original subject because my main concern is for those guys that were hurt. Nothing was said to provoke the fight, those youths were just there to start it.

I have stood in that line many nights and the police have patrolled the area perhaps every ten minutes (this summer especially) and even flashed their car spotlight on the group. Yet when they were called for assistance, they didn't even know where the bar was located. I find that very hard to believe. Those guys that were hurt deserved the same protection and attention by the police as does any other citizen in Boston.

This particular incident was minor compared to some others in the past but it serves to show there is a constantly growing problem in Boston as elsewhere in the country.

Can't we please all get together and help society as a whole? Together lets weed out those that need help, that prey on small children, whether they be boys or girls, homosexual as well as heterosexual, and make this once again the greatest country in the world.

I'm proud to be an American!! Isn't that what really counts?

Sincerely,

Patrick R. Brighton
Boston, MA

queerbashing

Dear Editor,

On Saturday night, Sept. 16, I met a friend inside Darts who had just entered from the lengthy waiting line outside. The line, which is typical for entering Darts on the weekend, stretches along Dartmouth St. towards Boylston St.

My friend was very shaken as he proceeded to tell me what happened outside as he waited to enter. About fifteen white males approached the rear of the line with verbal harassment, faggot, etc. Then the words turned into spitting and the slapping around of people. By the time the abuse ended, beer bottles bloodied three heads of those waiting to enter, while the remaining people rushed to take cover by storming into Darts jumping over an iron railing, knocking over a cash register. A parked motorcycle, owned by a Darts employee, was knocked over during the incident. The police were called, the injured were taken to the hospital and the inflictors fled.

Why didn't the management of Darts stop the music and make an announcement about what had just transpired outside? Where is the consciousness of Darts located when it fails to make its customers aware of the possibility of physical danger?

After hearing about the violent incident, I became angry wondering if any of those injured were people I knew or were friends of mine? And then I thought, one of those bloodied heads could have been mine as I had waited on line less than an hour before.

Why didn't anyone fight back? I don't know why and I make no judgment on those who were there. I know it happened quickly, catching most people off guard. I can understand that when we think about going out to a disco to have a good time, we don't think about self-defense. Well, I think we had better wake the hell up! It's time we integrate the high of a good evening with the reality that anti-homosexual attitudes exist in this city. It's time we do what is needed to protect ourselves individually. And it is past the time that we change the passive stereotype image some straights have of homosexuals. If it's important to you to be able to express yourself publicly by entering a gay establishment, you are responsible

under which they may occur. The foundation of the new paradigm, the foundation of the old, will be guilt.

At last August's Integrity national convention in Minneapolis, Lawrence remarked, "Guilt seems to be out of fashion, which I think is too bad." He said people who have sex in public restrooms, for instance, ought to feel guilty. Now when Socrates and Diogenes publicly masturbated, nobody worried. Our taboo against sex in restrooms (or supermarkets for that matter) doesn't originate with a cross-cultural taboo against public sex (there is none), but instead, grows out of our culture's peculiar sex-shame.

I don't accuse the gay religious groups of wanting to write law. The new sex paradigm, seeking as it will to list the kinds of sex God likes, will apply only to people who believe in that sort of God. But the whole range of needs and desires that characterizes the general population also characterizes the religious population, and no one paradigm captures the richness of human sexual experience. It dismays me that Integrity and other gay religious groups continue heaping shame on their members.

I can't parse the logic of condemning sex that satisfies other people. Sex-fear, sex-hate, sex-guilt poison our society: the gay religious groups have a ministry to their own members and to the larger society to heal the poisoning, and not to cull from their traditions new lists of people who ought to feel most ashamed.

"Speaking Out" is the column designed for the benefit of GCN readers. It is part of our continuing effort to provide a true forum of opinion for the community. We encourage you to send your thoughts, ideas, feelings and comments to us and we encourage you to respond to any ideas expressed in this space. The opinions expressed in "Speaking Out" do not necessarily reflect the views of the newspaper, the staff or the advertisers. Speaking Out, GCN, 22 Bromfield St., Boston, MA 02108.

no more apologies

Dear GCN,

Gay reformism in Boston is dead.

Elaine Noble, who spearheaded the reformist effort, has been, for reasons not altogether clear, the embarrassingly naive proponent of "gay respectability" — a position that has alienated her gay constituents and undermined the success of radical organizing.

On our behalf, Noble has been an unrelenting apologist; her career has run aground and her legacy to us is a leadership vacuum and a divided community.

The anti-gay (anti-left) hysteria in Boston and elsewhere is a regrettable fact and will not be overcome through pusillanimous bargaining. The only way we gay people can achieve freedom is to live our lives honestly and unafraid; *without apology* for who we are and what our growing culture represents.

While Noble was recently apologising for the gay community and joining in support of Big Brother's hotline witch-hunt, a small crowd gathered at Government Center to testify to the real nature of the "sex-ring" indictments.

The only crime gay people are committing is in living opposed to the restrictive values of the heterosexual charade. The government's response to this is to do whatever seems necessary (however unscrupulous) to cripple gay power and pride. Has Elaine Noble gotten too friendly with the powers that be to know a smear campaign when she sees one?

Militancy not compromise is the sign of the times. We should be revealing the sham of right-wing charges and distortions, *not* apologising for them in the absurd and ridiculous hope of being awarded the "key to the washroom."

As for Anita Bryant's recent appearance, how could there have been a more appropriate response than outraged demonstration?

No more apologies, please.

Without Gay Respectability,

Scott Alpert
San Francisco, CA

stop, look, and listen

Dear Brothers and Sisters,

The hope of a better 1979 makes the ending of another year a joy. The year 1978 saw little change in the attitude of both gay and non-gay societies towards the androgynous gay male. Unisex clothing and hair styles proved to be a patronizing attempt at ruffling the surface of machismo, but did little to affect how people feel deep down inside about the sensitive gay male. Because "dishing" and acid behavior are as uncomfortable to accept as sexist machismo, the androgynous male finds few lovers in the gay world. Labeled "queen" by his macho step-brothers and "kill-joy" by his acid "sisters", the individualist male spends much time in introspective meditation. Continually being either rejected or used, sensitive men begin to form definite questions about where the "gay" in the gay world has gone. When did dehumanization replace love and respect for our brothers and sisters? How can we ever hope to live in peace and harmony with the heterosexual world when we can't even see our way clear to treat one another with the kindness that should be within us all.

Stop, look, and listen the next time a sensitive human being says hello. It may be the beginning of the most beautiful relationship of your life.

Roger Siroir
Waterville, ME

to yourself to be aware of the existing anti-gay attitudes. And if you think the abuse and the blood are isolated incidents, you're living in a different kind of closet.

Three weeks ago, an employee of Darts had his head bashed in by a baseball bat, on Newbury St., shortly after closing. He lost the sight of one eye.

Those who patronize Darts should expect protection from the establishment. As long as there is a line outside, protection by Darts must be provided. The line exists out of a fire safety law, which permits a given number of people to occupy the club at the same time. The waiting line exists due to safety precautions. If those safety precautions are to be met by the owners of Darts, then the outside waiting line is a continuation of that protection. If the owners of Darts fail to actively protect their customers, I will not patronize Darts and I will encourage others to do the same. If the owners of any gay establishment do not care about violence directed against gays, in and around their establishments, then maybe they're in the wrong business.

I write this letter out of anger, concern, fear and compassion. And if any of you heard what I've written, think first about defending yourself individually then call Darts and ask them what they intend to do to protect their customers after last week's violence. Find out if they intend to wait until one of their customers is fatally wounded before they institute outside protection. Or will the owners of Darts act accordingly, now!

Sincerely,

Bill Branton
Boston, MA

now is the time

Dear Massachusetts Gay Community,

At 2 a.m. Wed. morning I was fairly elated. Sen. Ed Brooke had seemingly defeated Avi Nelson, and at least, I thought between Brooke and the Democrats, Massachusetts would get a good Senator. As I was driving from Brooke headquarters to Cambridge the devastating news that Edward King had won the Democratic nomination for governor hit. I was stunned. Not that I was a particular fan of Gov. Dukakis, but King as the nominee?

Regardless what our party affiliations are, NOW is the time to rally behind the Republican's nominee, Mr. Francis Hatch. I write as an Independent voter who deeply regrets his past apathy during the primary election. Today I am scared. As a life long resident of Massachusetts I never believed that any particular politician could really make any significant changes, good or bad, to affect my life and my basic values. Edward King is such a man. Talk to the residents of East Boston or the old West End about Edward King. Please keep in mind that he was the past head of Mass Port and operated that agency with no concern except for his own private interests and that of the airlines. The Democratic party has nominated a fascist. This is not political melodrama. Our daily lives as Lesbians and Gay men will be adversely affected if he is able to win in November.

Edward King stands for Capital Punishment, drastically reduced human services, no abortion rights for any women, a larger State Police force with additional powers, and a law prohibiting hiring of gays/lesbians for state jobs. This is but a short list of the dangers this man represents. I urge all of you to give up Bloomingdale's for a night and work for Frank Hatch for Governor.

Most sincerely,

Paul M. Camic
Tufts University

Commentary: Forum Points to 'Unified' Future Women's Movement

By Cindy Stein

NEW YORK CITY — The times seem ripe for a Women's Movement besieged by divisiveness and apathy and plagued by an emotional and irrational backlash to call its members together in order to discuss tactics for the future of the movement, and for its personal and political philosophy, feminism. On Sept. 16, one thousand women, who had bought tickets from the Foundation for Matriarchy, gathered in New York City's Washington Irving High School to listen to a series of 12-minute speeches made by more than a dozen women who have been the spiritual and political inspiration of the movement over the past ten years.

The event was picketed by a coalition of groups which protested what it saw as an exclusion of "grass roots, Third-World, poor and working women and lesbians" from the forum because of its entrance fee of \$5. This group, The Ad Hoc Committee For An Open Forum, planned to address the same topic on Sept. 23. This second event will provide the community with an open mike which organizers hope will facilitate discussion and the exchange of ideas.

Barbara Love, co-author of *Sappho Was A Right-On Woman* and "matriarchist" who served as chair of the forum, did not denounce the protestors' desire for open discussion, but stressed the time constraints placed upon the Foundation for Matriarchy by those from whom it rented the high school for the forum.

Many of those who spoke seized upon the protest itself to illustrate that the future of the feminist movement depends upon a commitment to the "politics of divergence in unity." The tone of these speeches, which actually did focus on the future of the movement (as opposed to those which tended to dwell upon the rhetoric of whatever special interest the speaker hap-



Flo Kennedy

pened to represent) seemed to suggest what could be seen as a Third Wave of the Women's Movement. One that gains, through its diversity, the strength that will allow it to get up and fight for revolution.

Some of the most inspiring and eloquent words came from speeches by renowned feminist writers. Robin Morgan, poet and author, applauded the forum as an attempt by women to break away from that part of their oppression that often prevents them from planning for the future. She warned the audience that unity was needed to promote the "politics of generosity" in the movement which can only come about when "the frivolities of fad and style" are no longer deemed important. Her call to action included support for issues such as the Equal Rights Amendment, the right to abortion and



Midge Costanza

the continued interest in publications such as *Ms. Magazine*. Failure to actively fight in favor of these issues, which many see as relatively liberal, will enable them to become "very radical after we lose them."

Similar themes were discussed by Kate Millet, artist and author of *Sexual Politics*, *Flying* and *Sita*. Millet began her speech with a short "elegy" for Sita, her ex-lover and subject of her recent book, who recently committed suicide. "Death makes us all work a little harder," she said as she announced her intention to convert her farm into a colony for women artists. Millet asserted that a willingness to fight is the only tactic that the Women's Movement could employ at this time. Development of a feminist culture, she said, was an important task which has been accomplished in

the last few years. Now, however, it is time to "break camp" and move on. "We have forgotten where the barricades are and it's time to remember — revolution was our first idea."

Another highlight of the forum was the appearance by Margaret "Midge" Costanza, who recently resigned her job as liaison to President Carter for domestic affairs. Costanza downplayed her experience with the administration and instead addressed herself to the topic of the day. She pointed out that her experience in Washington taught her that the right wing is "serious." She described anti-gay crusader Anita Bryant as "one of the sickest human beings alive." She ended her speech on an emotional note declaring that no matter who you are, "if you are oppressed on any level, you lost at Dade County."

The forum ended with the energy and words of Flo Kennedy, attorney and long-time activist. Kennedy announced her efforts to organize the picketing of major banks in New York City and to sue Procter and Gamble for the portion of the price of its products which goes for the sponsorship of television programs, such as daytime soap operas, instead of for the betterment of the women who purchase the products. She closed the event with the recitation of the "feminist prayer": "... deliver us not into home economics, but into politics . . . A-Woman."

Other speakers who took part in the forum were Gloria Steinem, Dianne Feeley (Socialist Party candidate for governor of New York), Willett Brown (International Women for Wages for Housework), Elizabeth Shanklin (Foundation for Matriarchy), Jean O'Leary (National Gay Task Force), Judith Levy (Florida Women's Health Movement), Arlie Scott (ACTION NOW), and Marissa Delessandro (Grassroots Coalition of Third World Women).

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By Harold Pickett

NEW YORK — "Gay Money" sounds like a new version of Monopoly. In a way, it is. The idea is simple. With brightly colored ink (red or orange are favorite colors) print the words "Gay Money" on all of your paper bills of every denomination (1's, 5's, 10's, 20's). Some lesbian friends are writing "Lesbian Money" on their bills.

Although I've not done so myself, more enterprising friends also clip a corner off their paper bills. A missing corner from the money reportedly causes the bills to jam in automatic counting machines such as banks use. The bills then have to be counted by hand and kept in separate piles. Such procedures undoubtedly gain more attention for the branded bills.

One doesn't have to be a full-time activist to play the money game, either, and marking bills is a lot easier than writing letters to public officials. After those officials *are* written, though, it's actually fun to take a red felt-tip pen to the dollar bills. We have to work so long to get our living money and the "almighty dollar" is so all-important that it's enjoyable to write the gay message across them just as if they were regular pieces of paper. A little bit of gay personality strikes against the "normal" standardized mass of conformity.

The efforts do have their serious side, too. Each marked bill is a statement of identity in the face of social invisibility. Since we are not usually

identifiable from the hetero majority, we have to rely on small, but effective, public service messages to make our presence known. Brief reminders of our existence are necessary in order to remove gayness from the context of the "unusual" and place it in the middle of everyday reality.

We can demonstrate an economic presence and power, too, letting merchants know how much money we spend in their stores. This should help secure us additional support when it comes to winning basic civil rights.

There is always the possibility of consciousness-raising on a check-out line. When a salesperson asks "Why Gay Money?", we can always reply, "It is only because gays are invisible in society that we don't have our civil rights." As we know, it is by raising issues that we make any progress at all. Gay Money is another opportunity to raise the issues.

My curiosity is aroused when I think of spending Gay Money and the salesperson later passing the marked bills to other people as their change for a purchase. I wonder what their reaction is, especially when it's their turn to spend the money. Will they get a glimpse of how it feels to be gay in a homophobic society? Will they possibly examine some of their own attitudes, learning from the experience of spending Gay Money?

So far, one friend has mentioned receiving a hostile glance only a couple of times when spending the money. He usually gets a smile. When he shops at

a place more than once, salespeople tend to remember him and he sometimes gets friendlier treatment as a result of the recognition.

For people who are somewhat closeted and don't want to come out at the local grocery, gay bars are a safe place to spend the money. When the bar makes its deposit at the bank, the

money will start to flow again.

I've never received a gay dollar as change. I'll be happy when I do.

A ten-dollar bill, when spent, can result in several more bills returned as change. The process starts again. It's great to know you can *mark* more money than you actually make.

Rhode Island City Changes Stance on 'Personholes'

WOONSOCKET, RI — The City Council here has dropped a proposal to rename the manholes in the city as "personholes." Two weeks ago in an exercise in zeal if nothing else, manholes in the city were newly dubbed [see GCN Vol. 6, No. 9].

The change came after City Public Works Director Makram H. Megalli decided to write up specifications for a position using the description "utility person" rather than "utility man."

Careful to follow the federal anti-discrimination guidelines, Megalli decided it would also be better to write "personholes" rather than "manholes." At the time the City Council agreed and passed a new ordinance changing the job title and the specifics by a vote of 7 to 0.

After two weeks of embarrassed publicity, the City Council changed its mind. Council President Gaston Ayotte, Jr., said this past week, "We are sick and tired of the adverse publicity we were getting. All over the United States people were laughing at Woonsocket personholes."

The Council acted to stop the embarrassment the change had caused by going back to the use of the word "manholes" in the job description. It kept "utility person" in the ordinance.

"The public works director told us we had to change manhole. But a stipulation in our charter said any reference to gender, male or female, refers to both," Ayotte said.

Woonsocket City Council member Francis Lanctot read aloud a poem he wrote for the second vote. The poem, which was roundly applauded by the Council member's colleagues, follows:

I pride myself on common sense.
I usually know right from wrong.
But after that vote on personholes,
I'm sure I deserve the gong.
They said it was a federal law.
And, like a moron, I took the bait.
And conclusively proved to one and all
That fools sail our ship of state.
But it's not too late to make amends—
I refuse to say a person
Back it goes to manhole covers
Before this foolishness worsens.

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New Penal Code in Cuba Includes Laws Against Homosexual Acts

By Allen Young

HAVANA — The new proposed Cuban penal code includes a number of specific sex crimes concerning homosexuality, although no law prohibits homosexual acts among consenting adults and there is no indication that the new laws represent a return to the mid-1960's policies of camps for gays.

The statutes are under the heading of "Crimes against the normal development of sexual relations, and against the family, childhood and youth." The approach to human sexuality is reminiscent of the laws of the Soviet Union and other Eastern European countries.

Cuba has recently increased its tourist trade, and reportedly the new laws were drawn up because authorities fear that tourism will cause Havana to revert to its pre-revolutionary vice-ridden character. The view of Cuba's old-line Marxists is that homosexuality is part of a package of "bourgeois decadent" practices including drugs, prostitution and gambling.

The following were transcribed in Spanish from *Juventud Rebelde*, a Cuban Communist youth daily, by David Thorstad, a New York gay activist, and the English translation is by Allen Young.

"Article 345. Pederasty with violence.

"Whosoever, using violence or intimidation, or taking advantage of circumstances involving a person not of sound mind or unable to resist, or with a victim under 16 years of age, engages in acts of active pederasty, shall be punished by imprisonment of 5 to 20

years or death. [The same punishment applies in the case of girls, but only for girls under 12 years of age. — DT]

"Article 350. Public scandal.

"A punishment of imprisonment of 3 to 9 months or a fine of up to 270 *cuotas* [A *cuota* is the same as a peso which is worth about one dollar. — DT] or both, is established for the following:

"(a) engaging in a scandalous manner in the practice of homosexual acts, or displaying this conduct in an ostentatious public manner, or soliciting another person for the purpose of satisfying homosexual desires;

"(b) offending decency and proper customs with indecent gestures, or any other scandalous public act;

"(c) producing or distributing publications, tapes, movies, photographs or other obscene objects which might tend to pervert and degrade proper customs.

"Article 358. Corruption of minors.

"Whosoever leads a minor under 18 years of age, or either sex, to engage in prostitution or homosexuality, or takes such a minor to places where vice or corruption is practiced, or who leads a minor to commit any other dishonest act mentioned in this code, shall be punished by imprisonment of 3 to 8 years.

"Article 359. Punishment of 3 to 9 months in prison or a fine of up to 270 *cuotas*, or both, are established for the following:

"(a) Whosoever has a minor subject to his jurisdiction or guardianship and who discovers the minor engaging in any of the acts previously mentioned and who fails to prevent it or fails to notify the authorities;

"(b) committing sexual acts in the presence of a minor under the age of 18.

"Article 360. Whosoever offers, sells or helps a minor under the age of 18 to obtain books, publications, prints, photographs or other objects of an obscene nature, shall be punished by imprisonment of 3 to 9 months or a fine of up to 270 *cuotas*, or both. [The same punishment applies for giving or helping to get alcoholic beverages for persons under 18. — DT]

DID YOU SEE?

The following Ann Landers column appeared in daily newspapers on Tuesday, Sept. 5, 1978.

Dear Ann Landers:

For several years my husband has let the fingernails on his little fingers grow much longer than the others. I've asked him several times why he does this. He always has some silly answer.

Recently, I noticed another man who did the same thing. I'm sure the fellow is gay. Is it possible that my husband is that way, too? What other explanation could there be for this bizarre quirk?

— Worried Sick

If your husband was gay, you'd have other evidence by now.


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Candidates in Support of Gay Rights Victorious in Mass. Primary

BOSTON — The Massachusetts Caucus for Gay Legislation has announced that, of the seven legislators who had strongly supported gay rights at the State House — and who had been attacked for those positions by strong opponents — six had beaten those opponents in the Sept. 19 primary election. Dave Drolet, Co-coordinator of the organization, said that the gay community was elated, and called it “a clear sign that a legislator’s support for gay rights in Massachusetts is not a negative issue in the minds of the voters.”

MCGL claimed that the most significant race involved was that for the Republican candidacy for governor. The winner, Frank Hatch of Beverly, had, as House Minority Leader, heartily supported and co-sponsored the gay rights bills. The group had endorsed Hatch in that race. Republican busi-

nessperson Edward F. King, Hatch’s opponent, had attacked him steadily for his stand on the issue. Speaking at Gay Legislation’s Victory Party primary night, Drolet told the organization’s workers that Hatch “now represents a clear choice for liberal Democrats, Independents and Republicans over conservative Democrat Ed J. King in the November gubernatorial race.”

On the strength of the State House returns, Gay Legislation expects to get a gay rights bill passed next year.

“It would be an outrage,” Drolet added, “to have it vetoed by Ed King.

Governor Frank Hatch would give us support,” Drolet stressed, “in our struggle with the Legislature. It’s only as much as he’s already done.” At its executive board meeting on Wednesday, Sept. 20, the Caucus for Gay Legislation gave its endorsement to Hatch

in the November final election.

Of the six other races that involved legislators attacked for their pro-gay stands, MCGL stated that opponents had used some deceitful campaign literature, heavy advertising, and public statements to keep the issue in the voter’s minds. Democratic State Senator Sam Rotondi of Winchester soundly defeated, by about 4000 votes, Arlington’s James Lyons, who had used the gay rights issue and attacked Rotondi’s pro-choice position. The same pattern occurred in Woburn where Democratic State Representative Nick Paleologos won out over Corinne Mernin, a local official, by more than two to one.

In Methuen, State Senator Sharon Pollard, who had co-sponsored all three gay rights bills in the last session, defeated by about 3000 votes James Rurak, a former senator from the same

Merrimack Valley district. On Sept. 6, the *Boston Globe* had put him publicly on record as opposed to the “civil rights of homosexuals.”

Of the seven races pre-selected by Gay Legislation for their significance in determining voter sentiment, only one defeat was recorded. Lowell Democratic State Representative Bob Kennedy lost, by 200 of 7000 votes cast, to fellow representative Phil Shea, a vociferous anti-gay rights legislator. Kennedy had voted in favor of the gay rights bills last year, in spite of the assurance that Shea would use it against him in their working class community. The Kennedy-Shea race, like the DeNucci-Stanley race, pitted two strong incumbents against each other after the redistricting of the House of Representatives last year.

Boston Police Hearings Continued from Page 1

Finally, McParland answered the charge that Maglio’s report of the incident was “incomplete, untruthful, and inaccurate” by accusing the Internal Affairs Division of failing to specify “in what way” his report was incomplete, untruthful, and inaccurate.

Hits Inconsistencies

Fieldsteel, for IAD, argued that McDonald’s report — since it was based wholly on the testimony of the police officers — was not a final one. He cited the three teenaged boys: “small in stature, runaways, inexperienced witnesses, a low level of education, relatively inarticulate.”

“They had nothing to gain by coming forward in this case,” he said. “The police officers’ cases plagued by countless inconsistencies,” and he then enumerated them.

• **TORF’S TESTIMONY** — Fieldsteel noted that Morris Torf “readily admitted” he was friends with the two officers, and noted that there had been “no mention” of Torf prior to the Aug. 30 hearing. The prosecutor cited conflicts in Torf’s testimony, such as his assertion that all four youths were in drag (only two were), that there were

only four persons on the traffic island (there were many), and the height of the alleged “robbery victim” (Torf said about 5’5”, while Gillespie said 5’10”).

• **“BLOODY KNIFE”** — Torf said it was found by Clifford, Clifford said it was found by Gillespie before he found a purse, and Gillespie said he found it after the purse.

• **HANDCUFFS** — Gillespie said one person was handcuffed, Officer Peter Jerome said they were all in handcuffs, and Clifford said none of them was in handcuffs.

• **ARRESTS** — Jerome said they were arrested, Gillespie said they were “routine arrests” and Clifford contradicted himself — his written report said they were arrested but he testified that they were not.

With regard to Maglio, Fieldsteel said he “could and should have” prevented the incident. Maglio was in charge, he argued, and his conduct constituted “nonfeasance.”

“This is not a case of gays versus police or gays versus straights,” said Fieldsteel, but “simply a case of human rights.”

The hearing officer, Deputy Supt.

Richard J. McKinnon, is required to submit a report of his findings “forthwith” to Police Commissioner Joseph M. Jordan. The commissioner then has seven business days to accept or reject the report, and determine appropriate punishment, if any. If the officers are suspended or discharged, they are expected to appeal to the state’s Civil Service Commission.

Analysis

The defense was badly hurt by the contradictory testimony of the police officers, who were present during all prosecution testimony, and could have colluded. The three boys, however, were all sequestered during each other’s testimony, yet their stories were substantially the same.

The most serious defense error was bringing Morris Torf to the stand. McGee had a copy of the Sept. 16 *GCN* on his desk during the proceedings and repeatedly threatened this reporter with a civil suit (he said six figures) for libeling Torf. He could not, however, cite one libelous sentence contained in the Sept. 16 sidebar. In any case, since all of the information was about a

public official and true, there is no civil liability for either this reporter or *GCN*, under the 1974 Supreme Court decision in *Gertz v. Welch*.

McGee did not offer to explain why he was so protective of Torf, which would tend to prove the story’s point — that he was lying for the police officers.

The strongest prosecution case is against Clifford, who was positively identified by all three youths. It was Clifford’s testimony that was the most pious and yet the most contradictory. Gillespie was identified by two of the youths, but his conflicting testimony about the alleged “robbery” would tend to prove the prosecution’s assertion that the “robbery” was a concoction invented by the officers to justify taking the youths into custody.

Since Maglio’s alleged violations are more managerial than criminal, and since he did offer an alibi, the case against him is probably the weakest.

The outcome of the case is likely to set the tone for relations between the gay community and Boston police for many years.

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Separatist Politics at the Women's Music Festival

by Flame James, Betsy Smith and Nancy Wechsler

The three of us got together during the Michigan Women's Music Festival and agreed to write an article on our experiences when we got back to Boston. All of us felt some degree of alienation, anger and disagreement with the politics of the music festival and hoped that putting our feelings in print would have an effect on future music festivals as well as let others who felt as we did know that they were not alone. There were things about the festival that each of us enjoyed — some music, some good times with other women, jam sessions, late night campfires, swimming in the stream. We all felt that a gathering of so many women to share music, culture and politics could potentially be a very good and powerful tool in building our community and learning new skills for survival in the world while making new links with other women and other struggles. But we feel that the politics which dominated the festival did not successfully make these links and tended to be aimed at a very narrow and small segment of the population.

Specifically, we were all critical of the kind of lesbian separatist politics that we feel dominated the festival. Two of us do not consider ourselves to be separatists and one of us does. We all agreed, however, that the kind of separatist politics at the festival were anti-heterosexual women, anti-women who have anything to do with men, and inevitably would not lead to building a broad based movement that could really change the day to day realities of most women's lives, but would instead die out because of its narrow vision. Lesbians can not make the revolution alone. We can not create our own societies by ourselves. Surely we must join with heterosexual women, who are the vast majority of us, and surely some of us will have to at times join with men in our fight for better living conditions, safe and good jobs, good health care, abortion rights and gay rights.

We felt that the separatist politics dominated the festival at the evening concerts, particularly Linda Shear's concert Friday night, Sirani Avedis' concert Saturday night and Robin Tyler's comments as emcee throughout the four days. These politics also came through in the decision the collective made to exclude all male children over six years of age, and in designating suggested camping areas such as for women with male children, and for women only.

In writing about the music festival we've been critical of the lesbian separatist politics that we felt were expressed there. But it is also true that we feel there are many positive contributions separatism and lesbian separatists have made to the Women's Movement and the Left. It is important to us to know that there are always people who will struggle to create autonomous space for women, who will never put the struggle for lesbian liberation beneath other struggles, and who by their very existence and strength, force the Women's Movement and the Left to relate to gay concerns.

What follows is an entry from Betsy's journal describing her experiences and impressions of the Michigan Women's Music Festival. The three of us then share some thoughts on the event. Flame follows with her ideas about the politics of the festival.

Betsy's Journal

I am at a gathering of more than 5000 women and woman-children experience what some people feel is their vision of a "Lesbian Nation." What a scene . . . each event seems to be more bizarre than the one before. I feel like it is straight (pardon the expression) out of Fellini film. Set the stage . . . I am trying to carry on a sane conversation while standing in a dirt road with a band of drummers, flutists, dancers, congo players trooping by. Naked women with bells round their hips move to the beat. The sun beats down & clothes fly off bodies . . . sunburnt breasts . . . gospel blues music from Sweet Honey in the Rock is pounding out from the jamming tent . . . painted bodies . . . huge barrels of salad, bean soup, yogurt and peanut butter . . . the staples of the four days at the festival . . . tattooed ladies dancing about . . . bright bourgeois tents all possible non-necessities to make camping like home . . . women who hitched in with no gear except the small packs on their backs . . . big school buses of California dykes reminiscent of Ken Kesey and the Merry Pranksters of the sixties . . . a woman stands in the food line with blood dripping down her legs because she doesn't believe in using sponges much less Tampax. Women hugging-caressing in some corner or another . . . Portable massage tables open up and shat-su massage exchanges are given . . . Tee-pee's, caterpillar tents, umbrella-like tents . . . The first aid tent is re-named "The Womb," the receptionists are called womb-welcomers . . . (when an announcement was made on stage for womb-welcomers, I was sure they meant midwives).

I look around again attempting to accept the reality I have entered and two naked women thoroughly covered by mud pass by. I walk on and discover a muddy area with several women sitting and creating mud pies while others are massaging each other with mud. Smash the old reality; is this a lesbian Woodstock?

After arriving with Nancy, my lover, late Thursday night and making our way past macho security guards, we eventually pitched our tent 20 feet from a swamp on a slope that caused me to sleep perpendicular to Nancy. We awoke in the morning with everything around us drenched with the heavy dew and Nancy recovering from her nightmare that she had slid down to the bottom of the tent and at the same time the water level of the swamp had risen so that she was immersed in the swamp. Shortly thereafter the sky burst open and there was a downpour. Mad chaos erupted — I dug a trench with a borrowed shovel while a neighbor made me a raincoat out of a plastic garbage bag. Finally we decided to fuck it and headed over to the food line for breakfast which consisted of water-logged whole wheat bread, peanut butter and honey . . . tolerable for me but I had never before seen Nancy eat a peanut butter sandwich. We joined others under the jamming tent. The sky began to clear and we made our way out into the world like little worms crawling out slowly after a storm.

We began to discover our friends from Boston & Vermont & found out we were not the only ones a little freaked out. We felt a little crazy and alienated — and retreated to our tent for a nap. We awoke to

a Vermont friend who had arrived earlier with 11 other women. She gave us the sound advice to go with the flow and not make any plans because "nothing beyond the present is guaranteed to happen." I was relieved that I was with one other person, rather than a dozen.

We relocated . . . wandered . . . tried to acclimate with difficulty; everything felt so bizarre. We brought the car to our campsite with the help of a blue D (for disabled) sticker because of Nancy's back problem. Life became a little easier. It was dinnertime and the food line reached all the way to our tent. Nancy and I split up and I went to a karate gathering and worked out for the first time in several months and proceeded to do my body in so that I couldn't stretch again during the next week.

We met again for the concert. The first performer was Linda Shear who requested that her audience be limited to lesbian and "women-children" only. Robin Tyler, the emcee, announced this and made the rude suggestion that straight women take this opportunity to do their work hours at the front gate; only lesbians would be left to listen to the profound energy of Linda Shear. I guessed then we wouldn't have straight women sapping the energy of lesbians to give to the enemy — i.e., men. Fortunately for me I left for part of Shear's performance. When I returned I found myself thinking she was in another world with a strategy built on fantasies of how we are going to build our new society. She talked of the importance of thinking in a nonlinear, i.e., non-male, way and if we all invest our psychic women's energy into the future and all think about it in the same way it will come true. She told a story about long-ago amazons and when referring to men she called them mutants. I kept flashing on the men in my family and other men I've been close to in my life and couldn't quite believe someone was calling them mutants.

As Woody Simmons was about to play, we were getting quite stoned and I started thinking there were quite a few flashbulbs snapping. Then the rumbling could be heard and I realized it wasn't flashbulbs at all but lightning. We got it together and somehow made our way back to the tent. I started freaking out because by this time the lightning was so frequent that it would have been possible to read by it if one was only calm enough. The wind was so strong that I think our tent remained on the ground mainly because of the weight of our bodies. I dealt with the whole scene by going immediately to sleep and Nancy refrained from waking me for the light show.

The next morning we were awakened by our noisy neighbors and, as I was heading over to the toothbrush line, Nancy convinced me to go into town for breakfast. I was still half-stoned as we drove 10 miles to the nearest town, rough deep puddles created by last night's downpour. We discovered that the town, Hesperia, was occupied by music festival refugees. The line at the laundromat was out to the street. Our waitress informed us that an eye of a tornado was spotted not far from where we were, many power lines had been struck down, and it was the worst storm in the area for 37 years. We ran into our friend Flame at the restaurant and spent the morning sharing our sense of alienation with her. We all felt



At the festival



Robin Tyler



Terese Edell



Linda Tui Tillery

angry at the kind of separatist politics that were being put out at the festival. We were furious about the policy which excluded boy children over six years of age. Isn't this anti-motherhood? After all, don't many of the mothers of the world have male children? Are they supposed to give up on the idea of raising a boy who will grow to have a strong feminist consciousness?

We headed back to the concert area. I felt like a wandering nomad . . . People seemed to be recovering slowly from the storm back to "normal." I

felt lost . . . out of touch with myself. I didn't know what I needed or wanted. The day went by and the Saturday night concert began. We decided not to sit with our separatist friends for this concert. Robin Flower and Joan Balter began the evening performance and at one point sang a union song about the mineworkers in Kentucky. The importance of a union song didn't seem to touch the audience but there was a rousing audience response to the mention of Kentucky. Sally Piano (Sirani) performed next. Technically, she is a good musician but the messages that

she came across with infuriated me. She spoke with authority of how boy children were frequently the result of violent intercourse thus proving something about men. She gave a rap about her visions for a future society that was free of "male technology" which she found oppressive. I, too, find certain forms of technology unnatural and oppressive but it is the world in which we live. It might be fun to fantasize about past amazon societies but this is the 20th century that we live in and technology is not going to disappear.

The next morning we decided to find someone from the collective who sponsored the festival and eventually interviewed Lisa Vogel. We confronted her on the issue of the age limit for boys. She said that from the negative feedback after last year's festival, when the age limit was 13, they had made the decision to lower the age to six. The collective felt that women and girls needed this space to be completely without men or boys. She said, "We are not advocating that women give away their sons but younger women have the right to be away from boys." We criticized the lack of an explanation of this decision in the leaflet announcing the festival.

We found out that once the festival had begun, camping facilities had been arranged for women with boy children over the age of six several miles from the concert area. This did not deal with all the mothers who had decided not to come to the festival since they did not expect space to be made for them.

The rest of Sunday I spent playing volleyball with women from all over the country, swimming in a cool brook, meeting old high school friends and getting accustomed to the high energy around me. Then came Sunday night's concert. We arrived for Meg Christian and Teresa Trull's performance. They were inspiring and sang many old familiar songs from their albums. Trull sang a new song she had written which I liked about women working with other women. I felt critical, though, when Meg sang a song she and Holly Near had recently written in response to a criticism that they sing too many love songs and not enough political songs. Meg said that lesbian love songs ARE political and will be until lesbians are accepted in this society. I feel that lesbian love songs are important songs for people to hear, especially a straight audience, but this song for this particular audience can encourage a kind of political apathy. Some of my favorite songs are Meg Christian's love songs but I also love all the old "struggle" songs that Holly Near wrote.

At the concert, I was impressed by what was done for deaf women. There was always a woman creatively translating the music into sign language which added a new dimension to each performance for everyone. This, combined with the installation of such facilities as bathrooms for women in wheelchairs, and convenient parking for handicapped women, made me feel that real attempts were made to reach out to women with these special needs.

Then came Sweet Honey In The Rock whose gospel blues warmed up the night. I found myself feeling comforted by many of the connections they were making in their music. At one point during their performance the audience began to chant and scream and I realized that the full moon was rising. Firecrackers went off, sparklers

were lit and flashlights were directed toward the moon. I sat in amazement wondering why it was such a special occasion.

I ended up feeling that many of Sweet Honey's lyrics went unnoticed by most women. Did they hear when Sweet Honey sang about how racial, sexual, and class struggles are all important? Did people hear the song about Soweto and connect it with anything in their own lives? Did women listen to the slavery stories and think about what it means to fight racism? Or were too many of the lyrics open-ended and noncommittal so they could be taken many ways?

I think it would take more than one group of black musicians or even a whole evening of music with good politics to make some of the connections that were lacking between lesbians and gay men, gay and straight people, black and white people, class oppression, anti-imperialism and Third World struggles. Too much of the politics of this festival seem to be very narrowly defined with a vision for the future that few people can share. I don't care how much psychic energy is invested in this dream. It is suicidal and unrealistic to envision this "Lesbian Nation" as a world that can or should happen.

I think women's culture is real important in sustaining us, building a strong movement and reaching new women. It has been exciting to watch the women's culture expand and flourish in the last decade with an increasing number of women's concerts made available. I hope that it will continue to grow and attempt to reach all kinds of women.

Thoughts on the Festival

Nancy Wechsler: I liked the last song Sirani Avedis played — about disabled women, but I still couldn't clap for her because of all the other songs she sang and raps she gave during her long Saturday night concert. The worst thing I remember her saying, and I know I blocked out a lot of what she said, was about boy children being the result of rape. She quoted some statistics she had, which seemed bullshit to me, about how 97% of all children born to women who were raped turned out to be boys, and how this proved that boys were born when the mother was angry and uptight (I assume the flip side of this picture is that if you are in a loving space you will have wonderful girl children). I sat there listening to this, thinking of the women I know who have recently had boy children, of my own thoughts about having children, of the boys themselves. Does Sirani know what she is saying to us when she says this stuff? She's saying it's only cool to have children if you have girl children — and something is wrong with you if you have a boy child.

I remember she also sang a song directed at straight women which I found to be very insulting. And she gave some anti-technology rap about how in the future there would be enough women's energy that we wouldn't need electricity or other forms of "male-technology." Ah yes. New York City without electricity, without the subway . . . What did Sirani think of the microphone she was singing into and how did she think people got to Hesperia, Michigan — on foot? Unfortunately Sirani Avedis is not just another performer who happened to play this year

but won't be heard from again. She's played at the last three Michigan Women's Music Festivals and is now considered by the We Want The Music Collective to be a member of that collective, because of all the work she did on the festival during the year. So we can expect to hear more from her in the future and from others who share her political views. In interviewing one of the collective members during the festival it became clear that she fully agreed with Avedis' politics. Either the collective should make sure that the festival is really a women's music festival, with no second class citizenship for straight women and mothers of boys, no attitude simply of "tolerating straights," or they should change its name to the Lesbian or Lesbian Separatist Music Festival.

Betsy Smith: One woman who I spoke with at the festival who defined herself as celibate felt that there wasn't space made by certain people for celibate or "undefined" women. She felt that assumptions kept being made that everyone as a group was gay. She explained, "This confines you to an either/or possibility. Either you're gay and in love or you're not. When I was doing security one night, one of the women kept assuming I was a dyke. This is so much better than any other festival I've been to. It's important for women to have this space away from patriarchal and restrictive attitudes and to be free to share and love each other. I hope these festivals continue but with more respect for all women."

Flame: I am a lesbian separatist because of the position men have put me in throughout my life and I feel that I will continue to be put in a powerless, second class situation again and again.

I needed to separate from men in order to get a perspective on myself: to find, feel and know my own power and capabilities. Unfortunately, when I was straight, men defined me. I felt that I had to please them because I lived in their world. I always thought that I needed their approval to survive — whether at parties, in my home, being accepted on a job, being treated decently while shopping, achieving a bank loan, renting an apartment . . .

After coming out I separated from this type of life. I decided not to participate in their mindfucking. Only by this moving away from men and not dealing with them on almost any level was I able to see myself inside and define that self. After about a year of this total separation, I am able to make a step forward on a political level with men. Because I know the power in myself and how I want my position to be, I am able to hold my own with men and avoid being manipulated. Of course in my job I must work with them, but I am a daycare worker/cook where there are few men and their consciousness has been raised somewhat: a manageable situation.

I define myself as separatist because of the context and boundaries in which to deal with men. That is all. I don't hate all men, nor do I see all of them as the enemy. I'd like to work with them on some level to turn this society around and I believe that our numbers and a diverse group of skills and ideas are the keys to that change. I feel that we need each other in order to change our condition to insure all people's rights.

When the brochure for the Women's Music Festival came in the mail I was

Continued on Page 12

BOOKS

The Beauty of Boys

URANIAN ROSES

By Tom Meyer.

48pp. Scarborough, Ont.: Catalyst Press.

Reviewed by Rudy Kikel

Strato of Sardis was a second-century Greek poet whose epigrammatic poems on the subject of boy love have been collected in Book XII of *The Greek Anthology* — or *interred*, until now, within it. In the standard turn-of-the-century translation by W. R. Paton, some of Strato's "often very gross" poems get turned into not English but Latin, presumably in an effort to prevent corruption of the English youth inadvertently coming upon them. Thankfully not so squeamish, Tom Meyer has brought together 67 "imitations" of the poems — and seen them published attractively care of Ian Young's Catalyst Press.

Regarding the advance of Meyer over his poetic originals we might simply take the word of Jonathan Williams, who writes an introduction to the text: "It is obvious that Strato of Sardis did not write so clearly, lovingly, and well as Tom Meyer." One may also feel inclined, as I did, to dip into Paton for comparisons. Here is his version of #192: "I am not charmed by long hairs and needless ringlets taught in the school of Art, not Nature, but by the dusty grime of a boy fresh from the playground and the colours given to the limbs by the gloss of oil. My love is sweet when unadorned, but a fraudulent beauty has in it the work of female Cyprus." And here is Meyer: "Spare me the long hair & curls, / give me a dirty boy anytime."

Meyer's poem is freshly and passionately pared down ("give me a dirty boy anytime") and has a contemporary zing to it (the campy colloquialism of "Spare me," for instance). In another

poem, "these airified boys, with their purple-edged robes" become "ice princesses/ in lavender coats." But Meyer does more than bring the poems home to us: he arranges them in a sequence that tells a story, that of an older man who loves boys in general ("Sunburnt boy/ be my sun") and who comes, finally to settle on one: "Gentle winds,/ bring back/ Adrian." When the favorite returns, however, he no longer constitutes the precious youthful object: "A hair or two/ on the leg/ is one thing/ & quite another/ on a chin." The speaker falls to carping: "More passion/ & less fashion,/ my dear." And it is not long before he is again on his own and "Burnt out/ for love of/ boys."

It is easy, I guess, negatively to construe this experience. Williams does just that: "Too little love; too much cockteasing. Very hard to expect boys to grow up ever, if men won't." Meyer himself adds that the sequence gives "a sad and unloving shape to the kind of false eros that makes men chase boys & boys toy with the hearts of men." But the "unloving shape" has been imposed upon the poems by Meyer who,

after all, ordered the sequence. Even with that imposition, the experience described can be read as resulting in a realistic — and healthy — self-acceptance:

*When all is said & done
it is boys
I love —*

*no one
in particular.*

Boy love, perhaps once infatuation with *one* boy ceases, may have provided for Strato a passion which was valuable in itself, which occasioned the poems, and which can only clumsily or reductively be discussed in terms of a psychology that prescribes a manly "growing up," (see Robert K. Martin's remarks in *Gay Sunshine 35* on the critical weaponry a "purposive" psychology can provide). The poems themselves, the drawings that have been provided them by Tom Kovacs, the book "design" by A. Doyle Moore tell a sweeter tale than does the introduction. *Uranian Roses* may be the loveliest book yet to have come out of Canada's Catalyst Press. It would make, I think, an admirable gift.

Music Festival Continued from Page 11

disappointed to see Linda Shear and Sirani Avedis' names on the list of performers. I had waited with excitement and anticipation for this was going to be my big vacation! Shear and Avedis advocate a type of matriarchal separatist lifestyle that is unsupportive of straight women, boy-children, and men. I feel women with these separatist politics are divisive and dangerous to the Women's Movement. Giving prime performing time to them made me wonder about the politics of the We Want The Music Collective, who organized the festival. I discovered after talking to several members of the collective that their politics for the most part coincided with Shear's and Avedis' beliefs. However, the collective adhered to a liberal attitude of "wanting to please everyone" by having other performers with diverse viewpoints, such as Linda Tui Tillery, Meg Christian, Sweet Honey in the Rock, and Patti Vincent, a Baba Yaga member.

The collective's type of separatism and liberalism didn't please me because

the women in the collective didn't take responsibility for their policies and decisions that influenced the thousands of women at this event. For instance, the "suggested" campsites (you only knew they were suggested and not mandatory if you read the info on the back of the festival map) which isolated mothers and children, heterosexual women and lesbians from one another — fostered this "holier than thou" attitude of these heavy separatists and at the same time supported the American liberal dream of any individual can be who she wants, act that way and it's o.k." Again they protected themselves by "tolerating" straight women at the festival, but making clear their dominant separatist feelings by letting Linda Shear exclude heterosexual women from her performance. Shear stated this in the brochure, on stage and had the emcee, Robin Tyler, announce it before her performance. (No one knew how she was going to discriminate — how do you tell a straight woman from a dyke?!) The collective might admit that

they want an all-lesbian separatist music festival next year — this way they wouldn't purposely oppress other sisters.

The epitome of their middle-of-the-road philosophy came out in two decisions they instituted. The first was consciously deciding to have blatantly oppressive performers (mentioned above) be there, side by side, with artists who put much work and dedication into fighting for all people's rights. How did Linda Tui Tillery, Sweet Honey in the Rock and others feel about playing on the same stage with women who put down their straight sisters, boy children and many others? Need I say how offensive this was to some women in the audience? The second offensive policy of the collective was the six-year age limit for boy children. Where and with whom and with what money were mothers to leave their children? But again the collective "pleased everyone": some mothers got to come with some boy children and some heavy separatists didn't have to endure hoards of males. I'm not even a mother but it makes me

really angry.

What the collective didn't plan on was a group of irate mothers ready to protest this exclusion. After meeting together for a few hours Sunday afternoon — discussing how they felt dumped on, harassed and made invisible, more than 15 mothers approached the collective to air their views and anger and to propose changes for next year. Also the mothers wanted five minutes of mike time, on stage, one night, to read a statement from their group. What ensued with the collective and the mothers was this: no mike time granted because no other group got air time, they were told that they could use the open mike any time (this mike was set up in an area where about 100 women could stand and listen); excuses made that most women didn't want male children at the festival at all, and a suggestion that the mothers write the collective with their views and ideas for next year. The moms felt let down and realized their position at the festival was much like their position in the rest of the world — powerless and second class.



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**Page 2: The Sexually Active Male
Careful washing after sex will reduce
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The germs that cause syphilis and gonorrhea, as well as some other sexually transmitted diseases, are sensitive to soap and water. Wash before sex for hygienic purposes.

Immediately After Intercourse:

Soap genitals working a bit of soft mushy soap into urinary opening. Rinse. Repeat procedure. Then urinate (which may sting). Extended exposure or delay before washing diminishes the effectiveness of this preventive measure.

Washing is doubly important since even in the absence of VD, other sexually transmitted germs can cause infections such as NGU (non-gonococcal urethritis) or NSU (non-specific urethritis).

If lubricants are involved in the sex act, use water-soluble preparations that will wash away. Do not use an oil base that can leave a film to trap germs.

Note: The foreskin that covers the head of the penis may trap germs which can cause infections. Therefore, special attention should be given to washing the uncircumcized penis.

With the development of vaccines against gonorrhea and syphilis, personal hygiene remains necessary to prevent other sexually transmitted diseases. For example: a gonorrhea vaccine will not prevent approximately half of the reported cases of male urethritis which are not gonorrhea.

Page 3: Some Aspects of Personal Hygiene for Male and Female

Some infectious germs which are commonly found in the lower digestive tract may be transmitted from the rectum during certain sex activities. Also present may be parasites which cause gastro-intestinal disorders if swallowed (anal-oral route).

The mucous membranes of the genitourinary system are highly susceptible to infection by some of these germs from the rectum. For example: As a result of careless cleansing from rectum toward vagina by the female after toilet, germs are easily spread to the vagina where they may cause infections, and from which they may be transmitted during vaginal, as well as rectal, intercourse. Therefore, females must not cleanse in the direction of rectum to vagina.

Today it is considered that excessive douching may disturb the chemical balance of the vagina. Frequency and content should be discussed with a physician.

Personal hygiene before and after sex can be greatly aided by the bidet, a low bathroom fixture, designed to facilitate washing for disease prevention and proper cleansing after toilet. The American public, unfortunately, has never been adequately informed as to the advantages of the bidet, and it is not found in homes or hotels in the United States, whereas in many parts of the world it is widely used and significant to personal hygiene. Good hygiene requires careful washing of genital and rectal areas before and after sex.

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THEATER

Bread & Puppet Theater

By Carl Wittman

The Bread and Puppet Theater is a phenomenon more than a theater company. Every summer thousands of people come to northern Vermont for their annual Bread & Puppet Circus — two days of what I can only describe as a cultural wet dream. One witnesses the astonishing diversity and scale of the company's work, ranging from tiny "crankies" and hand puppets, to full-scale stage theater, to a pageant which spreads out over 50 acres!

Part of the troupe came through Cambridge this summer and did three short shows in Harvard Square. Conversations with four faggots whom I went with provoked me to write this review/critique of Bread and Puppet. A friend said, "What does that have to do with *Gay Community News*?" I dragged out my well worn but still relevant response: Perceptions of any important cultural and political events through a "gay" lens are — or ought to be — of interest to us. So . . .

Bread and Puppet is most assuredly not gay. Nor is it feminist. From its inception in the early Vietnam war years, it conceives, directs and chief source of imagination has been Peter Schumann. He is a patriarch, the head not only of a nuclear family in the old style, but chieftain of this tribe. Some of his lieutenants live at the Bread and Puppet farm in Vermont; many more flock there for the circus, or join the troupe on tour. There is a seemingly endless reservoir of volunteer labor that is drawn to wherever the Circus is.

And there is no deficit of talent. The Circus is quite literally a cast of hundreds, among them scores of dedicated and skilled performers. But one is

hardly ever unaware of Peter's eye. The underlying theme of innocence/destruction/resurrection, and the unmistakable graphic qualities in the puppet faces, backdrops and posters — these are Peter's trademarks. And, from what I could observe, Peter's will and word is absolute.

I feel deep conflict about all of this. My enthusiasm for collective artistic forms is nearly without limit — the most moving spectator moments of my last year have been the *Crimes Against Nature* Gay Men's Theater Collective from San Francisco, a women's dance troupe from Oregon called Wallflower, and NYC's 25-member chamber orchestra Orpheus which operates collectively without a conductor. Against this bias of mine, what do I make of such medieval hierarchy? Authority; male domination; not a gay voice in sight, and women's voices quiet. More like Oberammergau, where Bavarian village people act out the Passion of Christ and really become immersed in it, carrying huge crucifixes and suffering. So *this* is counterculture?

And yet, there is so much that draws one here. The images are unforgettable; it is clear that Peter and his company are in touch with universals. Perhaps when in our 20's our sole preoccupations are sex and boogying, Bread and Puppet seems too slow paced and chaste. But the reckoning of death has begun to interest me, now in my mid 30's, with dear friends and parents in their 60's. I am shaken at Bread and Puppet's "Dead Man Rises." When that ethereal white figure drags the black dead corpse from the cold river.

Quite literally I was taken out of my

senses. One evening I sat through a dress rehearsal of *Ave Maris Stella* — the show they developed last year, based on a Josquin des Pres mass. I looked through the mysterious pine woods of the Vermont countryside and saw the moon come up through the tress, and had to tell myself that this was not a stunning stage effect. Later, I woke up at 4 p.m., and, scrambling out of my sleeping bag to pee in the deserted field, I saw those same puppet images in the clouds and trees.

I am, frankly, deeply concerned by our cultural ghettoism. Yes, of course it is important for us to find ourselves as faggots and dykes; to create our own special images, the ones we have had robbed from us. But there comes a time when, having separated in order to heal ourselves, we can go back to the whole and bring back with us our special vision.

When I see Bread and Puppet, I am torn inside. I envy and resent this incredible blossoming of creative energy. I want it for us, too. Hundreds of musicians, painters, entertainers, maskmakers, singers, actors, costume makers. And it is all free, even the hard bread and aioli. Who else can say that, in these days when we have to pay through the nose for opera or ballet.

A feminist and long time acquaintance of the Bread and Puppet crowd chastened me when I mourned the absence of any gay imagery, any reflection of my gay self. I felt bittersweet, I told her, that here was this enormous community, celebrating; and I didn't feel like I belonged. She said that Bread and Puppet surely has no commitment to gay liberation or feminism, and that she's found that she needs to keep some distance in order to appreciate it — it'd be too painful to examine the effects of Peter's male chauvinism up close. But she has come to love the theater, which is Peter's, and the Circus, which is more than Peter's; it is her's also.

She also said, "The door isn't open to you, perhaps, but if you wanted to shove your way in, probably you could." Five years ago my closest friend and lover left Vermont for the west coast. At that time, for him, the door might have been able to be shoved, but the loneliness that a faggot artist would feel in that setting would be unbearable. We are, I hope, particularly unwilling to smother our creativity into a hierarchy; such is the core of gay sensibility.

As for shoving our way in, I wonder whether it would be productive. This is a question not just about faggots and the Bread and Puppet Theater, but a larger one about what relationship we might most beneficially establish with straight political and cultural circles. I am impatient for the day when there is drama / theater / mask / dance / puppetry coming from gay people with the intensity and volume of Bread and Puppet.

And maybe there is a crack in the door. When Bread and Puppet did their production at Harvard Square recently, the first two playlets were very much a la Peter, even though he wasn't there. Didactic at times, with a Peter-substitute emcee (embarrassingly even mimicking his German accent) shouting out, "Laaadies aaaand Gentlemen!"

But the third playlet was introduced by, lo, a Woman: Margo Sherman has long been associated with Bread and Puppet, and at the Circus became an intense Desdemona in *Othello*. Her playlet was something new for Bread and Puppet. Instead of the German-peasant-Christian devils screaming in a corner, we have mournful Hassidic-inspired chanting. Best of all: the audience is addressed in Margo's less strident tones as "Brothers and Sisters." The breezes of change are so welcome.

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BOOKS

Diary of a Gay Guru

AN ABSOLUTE GIFT

A New Diary.

By Ned Rorem.

285 pp. New York: Simon & Schuster.
\$9.95.

Reviewed by Melvin Frankel

Anybody want to become a Buddhist? How about a gay pioneer? In his latest diary, composer Ned Rorem comes dangerously close to swinging us both ways.

This Indiana-born Quaker claims to be a pessimist, in contrast to the life-trumpeting Walt Whitman. However, even in the final chapter, "Notes on Death," Rorem thinks of an old friend's passing in a way that connects with life: "He can no longer impart to others his version of myself."

Many versions of Rorem's self appear in *An Absolute Gift*. He utters contradictory opinions as if using the term "diary" to put his reader off balance. Using the mask of Sophisticated Critic, Rorem discusses composers,

gays, writers and movie makers, and explores what he calls the "perversity" of all art. He turns the statement of the great cellist, Pablo Casals (who said he found something new in Bach's music every day), onto the flip side with the comment, "Pieces don't get better with practice, though they can get different . . . with everything new we find, we lose something old." It doesn't take a classical music lover to be tuned to Rorem's notes.

Not that they're always programmed to sooth. In an essay that first appeared in *Christopher Street*, Rorem says that the gays, unlike the blacks, are not able to be spotted physically, and "like heretics they can repent." Later in the essay, he compares the gay urge with that of the artist: ". . . insofar as the urge persists there is little choice." If we return to the former statement, after the latter, Rorem seems to be winking along with us, saying that, like most heretics, gays would be pursued unjustly.



Ned Rorem

He creates other contradictions, where useful. Being over fifty, he says it's more important that his friends be intellectual equals, rather than of young flesh. He subordinates this feeling when sizing up people who make a fetish of minority rights, and wonders why, being older, he should "require gerontophiles? Could my fan-

tasies not instead be for an ancient father embodied in that brawny farmer there?"

When theatre critics charge that gay playwrights create female characters who are men in drag, he moves the argument away from sexual terms and gets specific: Tennessee Williams "is the ventriloquist of the underprivileged, rich and poor." (He'd written music for Williams' plays and to some of his poetry.) Rorem seems to know just what mask to don to turn someone's grasping viewpoint into a wisp of air.

Riding out that wisp of air in top guru form, Rorem is able to forego his sceptical stance and give a technical appraisal of his favorite composer, Maurice Ravel. He lived differently than the Ned Rorem who, in his *Paris and New York Diary*, had drunken encounters by hazy bridges. As far as Ravel's closest friends knew, he never exchanged lust. But Rorem is in awe and calls Ravel's the most sensuous of music and says when listening to the music, "tears well up for the unknown which is hyper-familiar."

Perhaps the composer's Nirvana is to escape the world of viewpoints and get on all fours to the Universal Ear.

The Inquisition of Oscar Wilde

LORD ALFRED'S LOVER

By Eric Bentley.

in *Canadian Theatre Review*, Spring, 1978. Downsview, Ontario: York University. \$3.00.

Reviewed by John Kyper

The diverse talents of Eric Bentley were recently honored by a special Obie Award. For years Bentley has been known for his commentaries on drama, and for his translations of Bertolt Brecht's plays. He has produced several record albums, including the fabulous Folkways recording *The Queen of 42nd Street*, and songs by the poet Jacques Prevert and composer Joseph Kosma, some still in the original French and others translated. He occasionally appears in concert, accom-

panying himself on the piano, in such places as Theatre for the New City and Reno Sweeney's, both in New York City.

Bentley has also written a number of plays. Indeed, I first became acquainted with his work in 1974, when *Win* magazine published *Expletive Deleted*, a "drama of the White House tape transcripts" that attempts to capture the ambience of the Nixonian mentality. Two years later, at a Gay Academic Union conference at Columbia, he treated us to a reading of several scenes from a play he was then writing, on the trials of Oscar Wilde. This play has at last been published.

Lord Alfred's Lover uses the device of a confession purportedly made by

Alfred Douglas to his priest, shortly before his death in 1945. In middle life Douglas had bitterly recanted his youthful affair with Wilde, converted to Catholicism, married and produced a son, and in court denounced Oscar as "the greatest force for evil" since the Reformation. Now he confesses to the Father: "Mea culpa! I was wrong to attack Oscar. Should just have attacked his way of life . . . Ho-mo-sex-u-al-ity. Phew! Not a word much in use back then. We called it being 'so. . . .' Second mea culpa: It was I who preached

this way of life to Oscar, not the other way around. Oscar Wilde was all my fault!"

The play builds swiftly from this beginning. We first see Oscar Wilde at home with his family and his sometime lover, Robbie Ross. Wilde flip-pantly rejects Ross' cautions about flouting Victorian sensibilities while leading a double life. Ross warns him that he has already attracted the enmity of the Marquess of Queensberry.

We are introduced to the Douglases

Continued on Page 15

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Prose by a Punk Poet

Antoine Monnier

A story by Dennis Cooper.
Paper, 8 pp.

Sherman Oaks, Cal.: Anon Press, \$1.00.

Reviewed by Rudy Kikel

Antoine Monnier is a typical Dennis Cooper "hero" and a "punk" emblem of our times. Apolitical, of course ("Better the rock music fandom of America's bored youth. At least we're safe all our lives"), void of "direction" ("He wanted to float through life. . .") and beautiful, Monnier submits to the demands for pleasure that others — the poet, his junkie friend, young Pierre — make of him, as a "defense" and out of a "vague need to be worshipped," as if in the idolatry he inspires he might find some evidence of a self, some commitment

— if only to his own narcissism — such as would justify his living on, an enterprise doomed in any case to failure.

This "hero," teetering on the edge of destruction and passing finally over it, like the "mechanical" men in the work of Kirby Congdon (Cf. "Jagannath" in *Angels of the Lyre*), Cooper's narrator is perfectly willing to offer the erotic worship that is "vaguely" craved: "Imagining he is dead I have blown up the photos of him very large, covered my walls. His beauty rules my life, an idol though he couldn't play an instrument very well or write masterpieces. And he means more to me than if he had accomplished wonders. He smiles quietly, naked, on my walls and in my mind while I am doing well." As if by taking the place of a god in *someone's* mind, Monnier might temporarily



Dennis Cooper

ly justify the existences of two people, his own and that of the speaker. In the interchange, Monnier assumes the proportion of an archetypically rebellious youth — a mute Rimbaud — while Cooper's speaker, perhaps Cooper himself, becomes an avatar of Jean Genet, creating by means of his lust, his worship, and his art the essential presence of which reality had seemed stripped.

Antoine Monnier is a core contribution to the growing Cooper canon; following two poetry chapbooks (*The Terror of Earrings* and *Tiger Beat*), it is a short story that sounds all the "doomed" essential chords and a frightening testament to the dreadful glamour of the seventies, in which the only substitute for the political or religious enthusiasm of another decade would seem to be disco stardom.

Wilde

Continued from Page 14

at the funeral of Alfred's older brother Drumlanrig, supposedly killed in a hunting accident. Douglas is cornered by his obnoxious father, who demands that he stop seeing Wilde because, he says, "a family like our can't afford another scandal." When pressed, Queensberry finally reveals that Drumlanrig had shot himself to allow Lord Rosenberry, his lover, to advance to Prime Minister free of the threat of blackmail.

Queensberry has heard the rumors of his younger son's exploits at Oxford and is apoplectic with homophobic rage, as Douglas announces his intention to dine with Wilde. "I really didn't know if he was 'so.' I only knew — oh, yes, my father had guessed right — I WAS 'SO'! . . . I was lying to my

father: Oscar had not invited me to supper, I now proceeded to invite *him* to supper, ran after Oscar Wilde like a dog after a scent."

Bosie successfully courts Oscar, and the plot is familiar: the London street hustlers, the misplaced love letters that end up in the hands of blackmailers hired by the Marquess, Queensberry's crude insults culminating in the infamous note — "posing as a sodomite" — which Oscar should best have ignored.

Egged on by Bosie's hatred for his father, Oscar brushes aside Robbie's desperate warnings and makes his fatal mistake of suing for criminal libel. The roof falls in as Queensberry fulfills Ross's prediction and proves that Wilde is a sodomite. What he had ex-

pected to be a witty rout becomes a criminal prosecution against *him*, two trials, and finally a guilty verdict and a sentence of two years' hard labor.

Life in Reading Gaol demoralizes Oscar, as his family breaks apart, his artistic reputation is shattered, and Alfred embarrasses him by publishing his letter and proclaiming Oscar a martyr of Uranian love. Spurred by the hope, fed by his wife Constance, for a commutation of his sentence, Oscar bitterly recants his homosexuality in a letter to the Home Secretary: "Though the four years preceding my arrest were the most brilliant of my life, I was suffering the entire time from Erotomania in its most horrible form."

Repeated appeals are ignored, until the government finally sends a representative to inform him that he must serve his full term for his heresy: "You threatened a whole social order by threatening one of its basic rules. That rule is not heterosexuality. It is the tacit agreement to — just as an example — keep it in the dark if you are not heterosexual — to commit yourself to a double life."

Living in Paris during the last three years of his life, Oscar, free of the cover of his marriage, discards all pretense and embraces his homosexuality: "unsaved, unregenerate, impenitent,

shame-less! Declining to be shamed by a shameful world!" But Lord Douglas eventually succumbs to the hypocrisy. At the close of his confession, he declares: "I'm still queer. Inside. The thing that didn't happen . . . was repentance. . . . Whereas Oscar, after Reading, repented his repentance, recanted his recantation."

It is clear from this play that Oscar Wilde is a subject that Eric Bentley has extensively researched. This is a compact play that tells the familiar tragedy in a compelling manner. *Lord Alfred's Lover* is due to have its first production this winter at the Hippodrome in Gainesville, Fla. It should certainly not be the last.

Three other Bentley plays on the themes of inquisition and conscience have recently been published together as a book *Rallying Cries* by New Republic Press: *Are You Now Or Have You Ever Been*, *The Recantation of Galileo Galilei* and *From the Memoirs of Pontius Pilate*. The first play, culled from hearings of the House Un-American Activities Committee, was banned last winter by the Publications Control Board of South Africa because it might indirectly promote Communism. This judgment is a fitting counterpoint to Bentley's *Obie*.

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HUMOR

The Great Parent-Child Showdown

By Karen Phyllisdaughter

The results of a recent, informal, unpublished survey prove conclusively that, in the Great Parent-Child Homosexual Showdown, straight parents are exceedingly unoriginal in the anti-gay statements, comments, accusations, observations, threats and dire predictions they hurl at their homosexual offspring. While the actual nature of the confrontation, in terms of tone, duration, intensity and results, can and does vary widely, depending upon the individuals involved, the lowest common denominator of all Great Parent-Child Homosexual Showdowns is the clichés that participating parents use. Indeed, some of this material is so ancient and time-worn that Sappho would recognize it from her own Showdown days.

Happily, many of you never have been and never will be Showdown participants. But for those of you who have, I have compiled a nostalgic list of the twenty best loved parental clichés, and for each cliché, four rebuttals you didn't have the nerve to use.

1. **Don't you think it's about time you started spending time with a more mixed group?**
 - (a) I do. I hang around with blacks and whites.
 - (b) Why? Did hell freeze over?
 - (c) Not yet.
 - (d) Is that like a mixed metaphor?
2. **What is the nature of the relationship between you and X?**
 - (a) We're not heavily into roles, if that's what you mean.
 - (b) We give each other home perms.
 - (c) It's sordid and unnatural.
 - (d) X is my Significant Other.
3. **You mean to tell me you're not interested in men (women)?**
 - (a) You got it, Slick.
 - (b) To tell you the truth, I never really noticed them.
 - (c) Not any more than I am in sheep.
 - (d) Well, I wouldn't want my sister to marry one.
4. **How did you get this way?**
 - (a) Just lucky, I guess.
 - (b) Daddy was too passive (aggressive).
 - (c) I don't know. You must have dropped me on my head when I was a baby.
 - (d) You tell me. I'm the product of a heterosexual relationship.
5. **When did you get this way?**
 - (a) Honey, the womb was my closet.
 - (b) Oh, just yesterday.
 - (c) While you weren't looking.
 - (d) The day we started taking showers in gym class.
6. **You're sick!**
 - (a) No, but this conversation is making me sick.
 - (b) I've got a little tickle in my throat, but I don't think I'm sick.
 - (c) Thanks for the diagnosis, Doc.
 - (d) You're unoriginal.
7. **It's abnormal behavior!**
 - (a) You're kidding! No one ever told me that!
 - (b) So?
 - (c) Have you been reading Dr. Joyce Brothers again?
 - (d) It may not be average, but I assure you it's normal.
8. **Don't you realize you're ruining your life?**
 - (a) People like you are ruining my life.
 - (b) Don't you mean I'm ruining your life.
 - (c) And really ruining my chances to be a contestant on the Newlywed Game.
 - (d) Let's not get panicky.
9. **This is just a phase you're going through.**
 - (a) Then why are you so upset?
 - (b) Did it ever occur to you that life is just a phase people go through?
 - (c) No, pre-prom jitters were just a phase I went through.
 - (d) You're absolutely right. I expect to snap out of it by the middle of next month.
10. **Have you ever tried being heterosexual?**
 - (a) Yes, but it didn't fit.
 - (b) Have you ever tried being homosexual?
 - (c) No, it never occurred to me.
 - (d) Yes, and I threw up for weeks.
11. **Why don't you try to change?**
 - (a) Into what?
 - (b) Because I'm rigid and inflexible.
 - (c) I have changed.
 - (d) Dating and The Prom don't qualify as attempts?
12. **If you won't listen to me, listen to God!**
 - (a) I can't seem to get a line through.
 - (b) God and I are not on speaking terms.
 - (c) You mean homosexuality isn't the only method of contraception approved of by the Church?
 - (d) Even God makes mistakes. She made Anita Bryant, didn't she?
13. **But you can't get married?**
 - (a) Then we'll live in sin.
 - (b) Would you be so upset if I became a nun (priest)?
 - (c) We can in Colorado.
 - (d) If you had to do it all over again, would you get married?
14. **But you can't have children?**
 - (a) No, but we can have a pet hamster.
 - (b) Amen!
 - (c) Being gay doesn't automatically render one sterile.
 - (d) Look at the heartbreak yours have brought you.
15. **What will happen to you when you get older?**
 - (a) I'll retire.
 - (b) I don't know, but if you come to terms with this, I'll think of something even more revolting, just to bring shame on your house.
 - (c) I'm going to marry Anita Bryant.
 - (d) X and I will share menopause.
16. **What do you do with each other in bed?**
 - (a) Things you've only fantasized about.
 - (b) Sleep.
 - (c) We tell knock-knock jokes.
 - (d) I've been wanting to ask you that very same question for quite some time now. I mean, I know how you do it, but *how* do you do it?
17. **It's all X's fault. He (She) made you like this.**
 - (a) With very little effort, I might add.
 - (b) Like this? I love this!
 - (c) No, it was my idea.
 - (d) Oh, now, Mother, don't be modest.
18. **You'll be an outcast from society!**
 - (a) Oh, well, that's just a fringe benefit.
 - (b) Women are anyway.
 - (c) That certainly takes a load off my mind.
 - (d) You say the sweetest things.
19. **We think you should seek professional help.**
 - (a) That's really very sweet of you, but we're doing fine without paying for lessons.
 - (b) Homosexuality isn't a profession.
 - (c) You would.
 - (d) I wish you had spoken up like this when I had that acne problem.
20. **You'll never have our approval.**
 - (a) I expect we'll never have Good Housekeeping's approval, either, but that's not stopping us.
 - (b) Why don't you just hang onto it until we need it.
 - (c) I don't recall asking for it.
 - (d) Fair enough. I don't approve of heterosexuality.



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INTERVIEW

Tony Silvestre of Council for Sexual Minorities

Interviewed by Tommi Avicelli

On April 23, 1975, Pennsylvania's Governor Milton J. Shapp signed an executive order banning discrimination against persons in all state jobs and agencies on the basis of "sexual or affectional preference." It was the first time any governor had signed such an order, and its effects were widespread. The Task Force on Gay Rights which recommended the signing of the order to the governor, became the Council for Sexual Minorities, a body designed to study and eliminate discrimination against gays and other sexual minorities.

The Council, with a designated body of thirty-five members — including one representative from the departments of Justice, Health, Welfare, and Education, the Pennsylvania State Police, the Office of Administration, the Pennsylvania Commission for Women, and the Pennsylvania Human Relations Commission — has operated under the direction of Tony Silvestre, Chairperson.

A former member of Bronx United Gays and Homophiles of Penn. State, Tony Silvestre is currently Administrator for the Eromin Center, a counseling center for erotic minorities here in Philadelphia. He is also working on his dissertation on "Bisexuality and Homosexuality in Heterosexual Marriage." It will focus on "married men who are gay or bisexual."

Silvestre presently resides in Philadelphia.

TA: How did the Council get started?

TS: When Shapp ran for a second term [in 1974] he was approached by gay activists, and asked what he would do for gays. He promised that after he was elected, he would set up a Task Force on Gay Rights to look into the problem. After he was elected, he asked Terry Dellmuth [the governor's Assistant for Human Services] and Barry Kohn [Director, the Community Advocate Unit] to call a meeting to find out the issues that were confronting gays. They called a meeting with heads of state departments and gay activists and they decided there were too many issues to deal with at one meeting. So they scheduled a year of meetings. During that year, they advised that if there was going to be a change, there would have to be an ongoing agency in the state government which would oversee the change, implement it and so on. Whatever was necessary. After a year of meetings, this Task Force on Gay Rights recommended to the Governor that a Council on Sexual Minorities be formed. And he did that.

TA: What, officially, was the Council on Sexual Minorities set up to do?

TS: It was set up for the very general purpose of ending discrimination based on sexual orientation; so that means a certain amount of latitude our Council has in deciding how to do that work. Specifically, it is also meant to handle complaints from people who feel that they have been discriminated against and to refer those complaints to the appropriate agencies. Also, to educate

state workers and the general public.

TA: How broadly do you define the term, "sexual orientation?" Does your definition include, for instance, transvestites or transsexuals?

TS: Well, first of all, we immediately say sexual or affectional orientation. There's no question that since there's confusion in the public and among state workers about the distinctions between transvestite, transsexual, homosexual, and bisexual, that certainly the work we do in educating has to include these groups. People don't make those distinctions. So it's necessary we inform people about all of those areas in order to do our job.

TA: Why isn't the Council funded?

TS: Because it's not likely at this time that the Legislature would fund it.

TA: What happens to the Council after Shapp leaves office?

TS: Well, I assume we'll still be here. What we're doing is necessary. I don't think anybody can argue against the necessity of making state services available to every citizen. It's very simple to me. Gay people, and families of gay people, pay taxes and they're citizens of the state and they deserve equal access to state services. What we found is that members of sexual minorities are routinely denied state services. Not only state services, but services of private charitable agencies. Time and time again, we get reports of people going into services and being turned away because of the personal discomfort of the agency personnel. Agency personnel — like everyone else — are uneducated on the issue. Another way the services are denied is, because of the oppression, gays are afraid. They don't have the confidence in state or private agencies to be open about themselves and that openness is necessary for services. For example, a gay alcoholic is afraid to go to an alcoholism center or go for treatment and to say, "Yes, I'm a homosexual and that's not my problem but that's involved with my problem."

TA: Would you say the Council's controversial?

TS: I don't see our Council as being controversial. I see it as as fulfilling a very needed kind of work. I don't know anyone who would argue that gays don't deserve equal access, and I think any politician would keep us going.

TA: What kinds of reactions have you had from government agencies you've approached?

TS: Reactions vary widely, according to agency, and to the people in that agency. You have to do two things (when approaching an agency) — you have to overcome their initial fear and discomfort of the subject. Within ten minutes of every meeting, agency personnel will tell you they're married and have kids. You have to go through all of that.

TA: Do you support affirmative action for gays?

TS: Affirmative action has two parts. One is to see that cases of



Tony Silvestre

discrimination based on sexual orientation are dealt with properly and promptly, and that workers are educated so that it's not likely cases will arise. That part of affirmative action we support.

The other part of affirmative action would be to recruit minority members. That's something we oppose. We don't believe it's proper that people should have to divulge their sexual orientation. I mean, our argument has always been that government has no place in the bedroom, and so we wouldn't recommend that government be required to hire X percent of state workers who are gay. Now certainly we would hope that the government would hire openly gay people because we think there's input openly gay people could have in state government that's essential. As far as recruiting a percentage of gays, we wouldn't support that at all.

TA: Practically speaking, what did the Executive Order banning discrimination do for gays?

TS: Well, very practically, a number of gays in state government came out and were able to function as openly gay people in state government. It certainly helped them to be publicly supportive of gay issues in their agencies. They had no more fear of being fired. And secondly, it's opened up other avenues of change because other agencies — affirmative action agencies and various agencies in the state — are going to have to deal with this issue. It gives us a reason to go to them, and to help train their workers, since there are now complaints that might come to their desks. And certainly it's insurance for a lot of people who don't have to worry about being blackmailed out of jobs.

TA: What's happening with sodomy law reform in Pennsylvania?

TS: At present, it's still illegal for people who are not married (including straights) to engage in "Latin sex" — *per os, per anum* (oral, anal) as our law books have it.

TA: Is there a Pennsylvania state gay lobby?

TS: Not a paid lobby. There are

people from the rural areas who regularly lobby legislators. What happens more often is that people lobby legislators when they go home. Which probably is more effective. There are lobbyists from other organizations who support gays on various issues. Recently when there was Senate Bill 83 (prohibiting the employment of gays in certain "sensitive" state jobs), a number of lobbyists from various organizations lobbied against that bill.

TA: If the next governor should decide not to continue the Council, will Council members continue the work they're doing under another name?

TS: I can't speak for all Council members, but I think virtually all — if not all — of the members of the Council have become very sensitive to the fact that state government is not serving the needs of members of sexual minorities. I think all of us are committed to working to see that those services are made available.

TA: You talk a lot about state jobs, but what if someone were fired from a non-state job for being gay? Could the Council help him or her?

TS: We could help them in a number of ways. First of all, we find that people who have a number of minority statuses are fired for a number of reasons. In other words, a black female who is gay and fired is usually fired because she's black and a woman. Then of course that person can seek help based on membership in other minority groups. Secondly, if that's not the case, our council could give personal support to the person and perhaps get that person in contact with people who can help. And finally, if the person is going to be unemployed, we can help them through the welfare system to get the proper counseling they need, and perhaps help them get employment.

TA: Can the next governor nullify Shapp's executive order banning discrimination in state jobs?

TS: Every governor's executive orders end with that governor's term. It seems to me — because a number of people have come out openly in the administration — it would be very unjust if people have put themselves on the line under the protection of one governor, to find themselves exposed to firing under a different governor. I just assume the executive order will continue. The order's been in effect for over three years now and . . . there's been no problem. No proselytizing, no recruiting, no disruption of state services. None of those things that people predicted would come about.

TA: Then you're optimistic about the future?

TS: I'm optimistic. I think the issue is so simple. We're talking about access to services. Every taxpayer is entitled to that. And the state has an obligation and duty to provide that access. Those are very basic principles upon which this country is founded. Maybe I'm naive, but I think the issue is too simple.

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FEATURES EDITOR
GCN needs a Features Editor. Writing and editing skills required. A firm grasp of the language a must. \$70/wk plus. (It's more than a job.) Contact Eric or Richard at GCN, 22 Bromfield St., Boston 02108. Please include resume.

ADVERTISING SALES REPRESENTATIVE
Gay Community News is looking for a part time ad sales rep. to work primarily at night. 20% commission. Contact Tim or Richard at 426-4469.

Woman to do childcare needed two days a week, 2:30-6:30, and/or some evenings. Own transportation. Will pay. 277-5970, after 5 pm.

HELP!
The Fenway Community Health Center needs volunteers: 1) laboratory assistant to work gay health night, Wednesdays, 6:30-10pm at the Health Center. 2) Nurses, doctors, medical students to work: Mon or Wed eves 6:30-10pm at the Health Center; every other Saturday 5 to midnight to draw blood for syphills and culture for gonorrhea on the Bridge Medical Van at the bars; one night a month at the baths testing for gonorrhea & syphills. 3) People with clerical skills to do mailings, typing, filing, etc. Please call 267-7573 and ask for Ron Vachon.

I NEED A CARPENTER who can hang doors. Are you one, or do you know of one who knows what he's doing? Please phone Dave at 661-6975. A day, possibly two days work. Immediate need.

PENPALS
Young white male would like pen pal and possible friendship. I'm new to gay society, seek others to help. Must be sincere and honest and want true friendship. Please include a picture & phone number, if possible. GCN Box 940. (10)

PRISONERS
James Hayes 031802, P.O. Box 747, Starke, FL 32091. (10)
Jack Van Dyne 058425 Box B-1, P.O. Box 488, Polk City, FL 33868. (10)

We get many requests from gays in prison to put pen pal ads in for them. Limited space prevents us from printing as many of these ads as we would like to, since the prisoners do not have the funds to pay for their ads. We will print more if anyone out there is willing to contribute. For each \$3 we receive we can print one more pen pal ad. Send checks to Penpals, GCN Box k92. (c)

6', 190, lift weights, brown hair & eyes. From Ohio. I write poems like:
MY SPECIAL FRIENDSHIP
They tell me that true friendship Goes on without ending Because with a sincere friendship There is no pretending.

But when I reach out To grasp for that hand A voice says, "I'm sorry I can't be your friend."
I cry out at night And dread each new day That feeling of emptiness Which continues to stay.
Jim Miller 143611, Box 511, Columbus, OH 43216. (10)

Michael B. Wilson 625154-6-E-6, P.O. Box 520, Walla Walla, Wash. 99362. (10)
Larry Steadmon 042498-61-110, P.O. Box 221, Raiford, FL 32083. (10)

ORGANIZATIONS

AFFIRMATION
For United Methodist Lesbian & Gay Male Concerns — New England Chapter. For information and/or support reply GCN Box 902. (47)

GAY ACTIVISTS ALLIANCE NJ
— Men and women — Militantly gay — militantly proud — Join us at 176 Kansas St., Hackensack, NJ, every Fri. at 9 p.m. Political action caucus Tuesdays at 8:30 p.m. (201) 343-6402.

NH LAMBDA
Box 1043—Concord, NH 03301. 332-4440, 673-8348, 224-3785, 399-4927. A statewide lesbian organization, meeting the third Saturday of every month. Support, education and political action, since 1976.

SUPPORT LESBIAN MOTHERS'
Lesbian Mothers National Defense Fund, 2446 Lorentz Place, W. Seattle, WA 98109. (206) 282-5798. Membership \$5.00.

BOSTON GAY CATHOLICS
Dignity / Boston sponsors EXODUS: MASS, a liturgy for gay and concerned Catholics, every Sunday at Arlington Street Church (Boston), Boylston St. entrance, at 5:30 p.m. For info. contact Dignity/Boston, 355 Boylston St., Boston, MA 02114. Tel. 536-6518. (35)

AM TIKVA BOSTON GAY JEWS
invites you to weekly Friday night service and social with hamish group of lesbians and gays. Contact P.O. Box 11, Cambridge, MA 02138. 353-1821; 524-1890. (7)

GAY SWITCHBOARD OF NYC
When you're in New York, give us a call for the latest information on gay and lesbian events, which bars to go to, where to stay, what group to contact, and which businesses to patronize. Call us to rap or just to say hello. (212) 777-1800, from 3 pm until midnight. (20)

BOSTON UNITARIAN UNIVERSALIST GAYS AND LESBIANS (BUUGL), an inclusive group of religious liberals working to provide opportunities for community building among lesbians and gay men, meets every Sunday evening at the Arlington St. Church, 355 Boylston St., at 7:00 pm. Lesbians especially welcome. For more info call Bob Wheatly at 742-2100. (D49)

NGTF NEEDS YOU
Join with the largest, fastest growing gay civil rights group in the country! The National Gay Task Force works with a professional staff on media representation, national legislation, information clearinghouse, religious reforms, corporate non-discrimination statements, more! Help support our work — join now. \$15 membership (\$5 limited income) includes Newsletter. NGTF, 80 Fifth Ave., Rm. 506, New York, NY 10011.

PUBLICATIONS

FOCUS, journal for gay women, needs contributors. If you write short fiction, essays of interest to lesbians, or poetry, please send it to FOCUS, C/O DOB, 1151 Massachusetts Ave., Cambridge, MA 02138. There is no payment, but it is fun to see your work in print, and you do get free copies of the issues in which your work is published. Include SASE for return of material not accepted for publication. (c)

GAY SCENE — The Picture Homophile Monthly in 8th Year of Publication. News 'From Everywhere'; Movement News; King's Reviews (Stage, Screen, Book & T.V.); D.D.'s Best Bets; Lesbian Life; Articles; Nude Plaything of the Month; Religious News; Personals; and More. Send \$1 for sample copy. \$8.00 for 12 issues (in Plain Envelope) To: REGIMENT, Box 247, Grand Cent. Sta., NYC 10017.

EXOTIC HAPPINESS FOR GAYS
Avoid mistakes and heartaches. Booklet of info on foreign and domestic travel. \$3. Haus Hoffman, Ltd. Box 354, Dept. R, Jackson, MI 49204. (16)

BOSTON BAR GUIDE

BOSTON EAGLE 88 Queensberry St. 247-9586 Leather, Men, Thurs. Club Nite, Sunday Brunch 3PM, Movies Mon. & Tues. 8PM	HARRY'S PLACE 45 Essex St. Dancing, Men.	SAINTS (Call 354-8807) Women.
THE BAR 252 Boylston St. 247-9308	HERBIE'S RAMROD ROOM 12 Carver St. 338-8577 Leather, Men, Sunday Brunch 7PM, Thurs.	SOMEWHERE 295 Franklin St. 423-7730 Disco Dancing, Mixed. Sunday Brunch 12-2PM.
CARNIVAL LOUNGE 39 Boylston St. 338-7159 Dancing, Mixed.	JACQUES 79 Broadway 338-7502 Mixed. Dancing.	SPORTER'S CAFE 228 Cambridge St. Food, Men. Saturday Brunch 5PM, Movies Mon.. 3PM, Sunday Brunch 3PM.
CHAPS 27 Huntington Ave. 266-7778 Men.	NAPOLION CLUB 52 Piedmont St. 338-7547 Dancing Fri., Sat., Sun. Men.	STYX 20 Blagden St. 247-3910 Disco Dancing, Men.
CITADEL 22 Avery St. 482-9040 Dancing, Men.	PARADISE 180 Mass. Ave., Cambridge Talking, Mostly Men, 864-4130	THE SHED 272 Huntington Ave. Leather, Men, Sunday Brunch 4PM.
CLUB 76 76 Battery March St. 542-3377 A place for women and their friends.	PLAYLAND 21 Essex St. Men (Some Women).	TOGETHER 110 Boylston St. Disco Dancing, Mixed.
DARTS 271 Dartmouth St. Dancing, Men.	119 MERRIMAC 119 Merrimac St. 523-8960 Dancing, Men, Tues.-Thurs. Buffet 9-11PM	1270 1270 Boylston St. 261-1257 Disco Dancing, Mixed (Mostly Men).
DELIVERY ENTRANCE At The House Restaurant. 12 Wilton St., Allston 783-5701 Men & Women. "It's Different."	NAPOLION CLUB 52 Piedmont St. 338-7547 Dancing Fri., Sat., Sun. Men.	TWELVE CARVER 12 Carver St. Men.

Quick Gay Guide

ALL AREAS
Gay National Educational Switchboard (800) 227-0888

BOSTON AREA (Area Code 617)
Access (Cambridge Hotline) 661-3900
Am Tikva, CY 601, 400 Comm. Ave. 02215 524-1890
354-1821
Boston/Bolse Committee, Box 277, Astor Station 267-4521
Cambridge Gay Political Caucus, P.O. Box 218, E. Cambridge 02141 491-0968
Cambridge Women's Center 354-8807
Civil Liberties Union of Mass. 742-8020
CLEARSPACE: a community center for lesbian women and gay men. P.O. Box 398, Allston 02134 646-8598
Closet Space WCAS (740 AM) 380 Green St., Cambridge 02139 492-6450
Committee for Gay Youth, GCN Box 10GY, 22 Bromfield St. 02108
Daughters of Bilitis, 1151 Mass. Ave., Cambridge 02138 661-3633
Dignity, 355 Boylston St., Boston 02114 536-6518
Esplanade 367-3913
Evangelicals Concerned 894-3970
Fag Rag 536-9826
Fenway Community Health Center 267-7573
Gay Academic Union of New England, P.O. Box 212, Boston 02101 492-3353
Gay Alcoholics Anonymous 426-9444
Gay AlAnon (alcoholics) 843-5300
Gay AlAnon, Greater Boston 471-6884
Gay Community News 426-4469
Gay Hotline (6-12pm, Mon.-Fri.) 426-9371
Gay Legislation (Mass. Caucus), P.O. Box 8841, J.F.K. Sta., Boston 02117 742-4811
73 Tremont St., Rm. 224
Gay Nurses' Alliance-East, P.O. Box 530, Back Bay Annex, Boston 02117
Gay Parents Custody and Visitation Center 353-3157 or 353-3169
Gay People of UMass/Boston 227-5009
Gay Professional Women's Assn., Box 308, Boston U Sta., Boston 02215
Gay Recreational Activities Committee (GRAC), c/o GCN Box 8000
Gay Speakers Bureau, P.O. Box 2232, Boston 02107 354-0133
Gay Way Radio (WBUR, 90.9FM) 353-2790
Gay Youth Advocates, 70 Charles St. 523-0368
Gender Identity Service 864-8181
Good Gay Poets 661-6015
Harvard-Radcliffe Gay Student Assn. 498-2014
Homophile Community Health Service 542-5188
Integrity, P.O. Box 2582, Boston 02208 262-3057
Janus Counseling for Lesbians, 21 Bay St., Cambridge 661-2537
Lambda of Middlesex, P.O. Box 1165, Framlingham 01701. Nites & weekends 877-8550
Lesbian Liberation, c/o Women's Center 354-8807
Lesbian Mothers, c/o Women's Center, 46 Pleasant St., Cambridge (Meets Thurs., 8pm) 354-8807
Lutherans Concerned for Gay People 536-3788

Massachusetts Feminist Federal Credit Union, 186 1/2 Hampshire St., Cambridge 661-0450
Metropolitan Community Church 523-7664
MIT Gays, Rm. 50-306 253-5440
National Lawyers Guild, 595 Mass. Ave., Cambridge 02139 661-8898, 661-6358
National Organization for Women 661-6015
99 Bishop Allen Dr., Cambridge 02139 New Words Bookstore 876-5310
Northeastern Gay Student Org., c/o Student Activities Office, 255 Ell Ctr.
Older and Other Gays, c/o GCN, Box 1500, 22 Bromfield St., Boston 02108
Outreach Foundation—An educational organization which provides programs and services for cross-dressers, androgynes and transsexuals. Suite 433, 102 Charles St. 02114 787-2266
Project Place 267-9150
Sexual Health Centers of N.E., Inc., 739 Boylston St., Boston 02116 266-3444
Fr. Paul Shanley (Exodus Center) 333-0146
Tufts Gay Community, c/o Student Activities Office, Medford 02155
Unitarian Universalists Office of Gay Concerns, 25 Beacon St., Boston 02108 742-2100
Women's Alcoholism Program, 1348 Cambridge St., Cambridge 02139 661-1316
Women's Community Health Center, 639 Mass. Ave., Cambridge 547-2302

EASTERN MASS. (Area Code 617)
Dignity Merrimack Valley P.O. Box 348, Lowell 08853 851-6711
Everywoman's Center, Box 949, 14 Center St., Provincetown 02657 (4-6pm)
Lesbian Support Group, Mercy Otis Warren Women's Center, 298 Main St., Hyannis 02601 771-6739
Martha's Vineyard Gay Group 627-8097
New Bedford Women's Clinic 999-1570
Origins, Inc., A Women's Center 169 Boston St., Salem 015970 745-5873
Provincetown 24-Hour Drop-in Center 487-0387
Survival Crisis Line 471-7100

WESTERN MASS. (Area Code 413)
Berkshire Community Gay Coalition, Box 493, Pittsfield 01201 442-9450
Common Women Club, 78 Masonic St., Northampton 01060 584-4580
Everywomen's Center, Amherst 545-0883
Gay Women's Caucus, Amherst 545-3438
Help Line 664-6391, 664-6392
Lesbian Union, 9th floor, Campus Center, UMass, Amherst 01003
People's Gay Alliance, RSO 368 Student Union, UMass, Amherst, 01002 545-0154
Southwest Women's Center Together, Box 427, Forest Park Sta., Springfield 01108 586-2011
Valley Women's Center, Northampton 586-2011

CONNECTICUT (Area Code 203)
"Come Out Tonight," Box WYBC/Yale Station, New Haven 06520
CT Gay Task Force, P.O. Box 514, Hartford 06101
Dignity/New Haven, P.O. Box 3712, Amity Sta., New Haven 06525
East Conn. Gay Alliance, Norwich 889-7530
George W. Henry Foundation, Hartford 522-2646
Gay Alliance at Yale, Box 2031, Yale Station, New Haven 06520 436-8945

Gay phone counseling (eves.), New Haven 436-8945
Gay Switchboard 522-5575
Gay Women's Collective, Women's Center, U-118, Univ. of CT, Storrs 06268 486-4738
Hartford Gay Counseling 522-5575, 232-5110
Institute of Social Ethics/National Gay Archives, 1 Gold St., Suite 22B, Hartford 06103 547-1281
Integrity/Hartford P.O. Box 603, Glastonbury 522-2646
Kalos/Gay Liberation, Hartford 568-2656
MCC/Hartford 232-5110, 522-5575
New Haven Lesbian Rap, 148 Orange St., New Haven 436-0272
The Church of the Eternal Flame Universal UConn Gay Alliance, 211 Student Union, U of CT, Storrs 06268 527-2656
Yalesians, Box 2031, Yale Station, New Haven 06520 436-8945
Wesleyan Gay Alliance 635-3035

RHODE ISLAND (Area Code 401)
Brown University Gay Lib, 305 Faunce House, Waterman Ave., Providence 02912
Office hours: Noon-1pm weekdays 863-3062
Dignity/Providence 941-9013
Box 2231, Pawtucket 02861
Gay Help Line 751-3322
Gay Community Services of R.I., 55 Eddy St., Rm 306
Gay Women of Brown, c/o Sarah Doyle, Women's Center, 186 Meeting St., Providence, 02912 863-2189
MCC/Providence, 134 Matthewson St. 272-9247
MCC Innovative Ministry (terminally ill, aged and handicapped), Rev. Michael Nordstrom 272-8482
Providence Gay Group of AA 333-1396

NEW HAMPSHIRE (Area Code 603)
Concerned Gays, Student Activities Office, Memorial Union Bldg., Univ. N.H., Durham 03824
Christian Community Church 292 State Street, Portsmouth 03801 363-2286
Nashua Area Gays, P.O. Box 3472, Nashua 03061 882-8732
NOW Lesbian Rights Task Force, 4 Valentine Hill Rd., Durham 02834
NH Lambda, Box 1043, Concord 03301
Newmarket 659-2687; Rochester 332-4440; Keene 399-4927

VERMONT (Area Code 802)
Counseling-Support for Gay Women, c/o Susan Katz, South VT Women's Health Center, 187 N. Main St., Rutland 05701 775-1518
Gay Student Union, U of VT, Burlington 05401, M-F, 7-9pm 656-4173
Women's Center, 182 Main St., Burlington 863-1236

NEW YORK (CITY) (Area Code 212)
All The Queens Women, 36-23 164th St., Flushing 11358 359-9204
Ass'n of Gay Social Workers, c/o Gay Switchboard Message Center, 110 East 23rd St., Suite 502, 10010 777-7697
Church of the Beloved Disciple, 348 W. 14th St., 10004 242-6616
Dykes & Tykes Room 502, 110 E. 23rd St. 10010
FOLKS (Friends of Little Kids) 989-6653

Gay Women's Alternative 532-8669
Gay Activists Alliance, P.O. Box 2, Village Station 677-0237
Gay Teacher's Association, 204 Lincoln Pl., Brooklyn 11217 789-8176/499-1060
Gaysweek, 216 W. 18th St. 10011 929-7720
Gay Switchboard, Box 805, Madison Sq. Sta., 10010 777-1800
The Glines, 260 W. Broadway 925-2619
Integrity-Episcopal Gay Society, GPO Box 1549, 10001 989-6653
Lambda Legal Defense, P.O. Box 5448, Grand Central Sta., 10017 532-8197
Lesbian Herstory Archives, P.O. Box 1258, 10001
Lesbian Switchboard 741-2610
243 W. 20th St. 10010
MCC/NY, 201 W. 13th St., 10011 242-1212
National Coalition of Gay Activists, P.O. Box A-711, Grand Central Sta., 10017
National Gay Task Force, 80 Fifth Ave., Rm 506 741-1010
New York Gay Prisoners Support Committee, P.O. Box 2, Village Station, 10014 877-0237
Oscar Wilde Memorial Bookshop, 15 Christopher St. 255-8097
Tri-Base Collective 777-1800
c/o N.Y. Gay Switchboard Box 805 Madison Sq. Sta. 10010
West Side Discussion Group, 37 Ninth Ave. 675-0143

NEW YORK (STATE)
Affirmation (Unitarian Universalist Gay Caucus), 34 Chestnut Rd., Delmar 12054
Broome County Gay Alliance, P.O. Box F-1711
Binghamton 13902 (607) 724-1973
Capital District Gay Community Center (7-11pm), 332 Hudson Ave., Albany 12210 (518) 462-6138
Capital District Gay Political Caucus, Box 131, Albany 12201 (518) 462-6138
Cornell Gay Liberation Room 28 Willard Straight Hall Cornell Univ., Ithaca 14853 (607) 256-6482
Dignity/Integrity/Rochester 42 Tyler House, 17 So. Fitzhugh St., Rochester 14614 (716) 232-6521
Empty Closet Collective, 1255 University Ave., Rochester 14607 (716) 271-6750
Gay Alliance of the Genessee Valley, Inc., 713 Monroe Ave., Rochester 14614 (716) 244-8640 or 244-9030
Gay Brotherhood of Rochester, 713 Monroe Ave., Rochester (716) 244-8640
Gay Liberation Front, U. of R., Wilson Commons, Rochester 14607 (716) 275-6181
Gay Light Collective, 389 W. Onondaga St., Syracuse 13202 (315) 475-6875
Gay Task Force, 713 Monroe Ave., Rochester (Mon. 7pm) (716) 244-8640, 24 Hamilton-Kirkland Gay Alliance, Box 80, Hamilton College, Clinton 13323
Lambda Univ., Box 131, Albany 12201 (518) 462-6133
Lesbian Resource Center, 713 Monroe Ave., Rochester 14607 (716) 244-9030
NY State Coalition of Gay Organizations, Box 131, Albany 12201 (518) 462-6133
Onondaga County Human Rights Coalition, Box 121, DeWitt 13214 (315) 475-6857
Stonewall Society, Poughkeepsie (914) 473-3857

CALENDAR

The deadline for Calendar Items is Tuesday at noon for the following issue.

30 sat

Pawtucket, RI — Lesbian Mothers of RI are planning an outing to George Washington State Camp Ground (US 44, Gloucester). Bring the kids for a day of trail-blazing — bring food for a cook-out. Weather permitting. Meet in front of the Park Office at 10:30am. For more info call (401) 863-2189.

Cambridge, MA — Daughters of Bilitis' Flea Market. 10am-5pm in the parking lot of the Old Cambridge Baptist Church at 1151 Mass. Ave. Syrian food and many dealers.

Boston, MA — A meeting to elect permanent directors for Gay and Lesbian Advocates and Defenders, a legal defense fund for gay persons, will be held at 1pm at the Old West Church, 131 Cambridge St. Persons interested in further info concerning Gay and Lesbian Advocates and Defenders should contact John Ward at 426-2020.

Cambridge, MA — Fall Together, speaker meeting and dance for recovering lesbian alcoholics and their women friends. 8:30pm at Old Cambridge Baptist Church, 1151 Mass Ave. \$2.50, childcare provided.

1 sun

Cambridge, MA — Closet Space (WCAS 740 AM) Lisa Schwartz takes a look at women in business. 9am.

Boston — Unitarian Universalist Gays presents "Position of Faith," a documentary concerning a minister's coming out to the congregation. 355 Boylston St., 7pm.

Worcester, MA — Unitarian Universalist Church, 90 Holden St. Speaker: Robert P. Wheatly, Director, Office of Gay Concerns. "On Being Homosexual." Question and answer period. Coffee hour. 10:30am.

2 mon

Cambridge, MA — Gay Folk Dancing, 6:30-9:30pm. 3rd floor Phillips Brooks House, near Harvard Yard. All are invited.

Boston — Am Tikva will be celebrating Rosh Hashana services at 6:30pm. Call 353-1821 or 524-1890.

Cambridge, MA — Aaron Shurin of the Good Gay Poets will be reading with the Living Newspaper at Redbook, 132 River St., at 8pm.

Boston — 6:15pm, 22 Bromfield St., monthly meeting of the Gay Community News Collective.

Providence, RI — First meeting of the Providence Gay Group of AA at St. Stephen's Church Study, 114 George St. 1:30pm. (401) 333-1396.

Boston — GAYWAY — Tom Wilkinson, candidate from Harvard's Episcopal Divinity School, will speak on the Bible. 8:30-9:30pm. WBUR.

4 weds

Jamaica Plain, MA — Jamaica Plain Women's Center is holding a planning meeting this and every Tuesday at the Elizabeth Stone House, 108 Brookside St., at 7pm.

5 thurs

Providence, RI — The Sarah Doyle Women's Center will have having a community night. The hosts will be members of the RI Rape Crisis Center. 7-9pm at 185 Meeting St.

6 fri

Boston — Am Tikva will present slides and discussion of a recent trip to the Midwest. For more information call 353-1821 or 524-1890.

Philadelphia, PA — The Philadelphia Gay Coffeehouse will present Stuart Goldstein, accompanied by Jeffrey Eschelman. 326 Kater St. First set begins around 10:15pm. Open until 1am.

7 sat

Cambridge, MA — Figaro's, 1287 Cambridge St., in Inman Sq. is holding a masked waltz. Masks are provided, costumes encouraged. Tickets are \$5 per person, to be purchased by Oct. 5. Catered by Elsie's of Cambridge. For more information call 547-7228.

Boston — Clearspace presents a Men's Hayride. Meet at 3:30pm, ride time 5pm. Bring a box lunch and musical instruments. For information call 227-4327.

Boston and Amherst — Gay mountain climb up Haystack Mtn., Southern Vt. All are welcome. Motorpools will be formed in Boston and Amherst. For more information call 245-4667 or (413) 256-6178.

8 sun

Cambridge, MA — Gay Folkdancing, 3:30-6:30pm, Phillips Brooks House, near Harvard Yard, 3rd floor.

Cambridge, MA — Closet Space (WCAS 740 AM) GCN political columnist David Brill discusses the forthcoming November elections. 9am.

10 tues

NYC — The documentary "Word Is Out" will be aired by the New York PBS station, WNET-TV, Channel 13, at 8pm. The documentary will also be aired on many other local PBS stations — check your listings.

11 wed

Boston — The documentary "Word Is Out" will be aired by the Boston PBS station, WGBH-TV, Channel 2, at 8pm.

Boston — Break the Yom Kippur fast with Am Tikva at 7:30. For more information call 353-1821 or 524-1890.

13 fri

Cambridge, MA — Alligator Alliance presents Kay Gardner and Friends performing contemporary original music on flute, violin, piano and guitar. 8:30pm at Sanders Theatre, Harvard U. Tickets are \$4 at New Words, Amaranth, Women's Exchange and at the door. Child care provided. For more information call 427-4896.

Grand Rapids, MI — Michigan Organization for Human Rights is holding its first annual meeting through the 15th at the Pantlind Hotel.

14 sat

Philadelphia, PA — The 1978 Gay Rights Symposium, originally scheduled for Sept. 18, has been rescheduled for Oct. 14 at the Gay Community Center, 326 Krater St. Papers will be presented by eight experts in the areas of politics, religion, culture and community organizing and then will be critiqued. \$6 at the door. For more information call (215) 922-1823.

15 sun

Seaford, NY — The annual meeting and election of new officers for the New Coalition for Human Rights of Long Island will take place at Equus at 9:30pm. For more information call Gayphone (518) 865-7373.

Cambridge, MA — "We Two," a theatrical collage of the works of Wilde, Lessing, Feiffer, Glaspell, Ullman and others is showing at the People's Theatre in Inman Sq., at 2:30 and 7:30pm. Tickets are \$3, or \$2 for students and senior citizens. For more information call 457-5621 or 894-8797.

17 tues

Boston — Integrity will present a special program with Parents and Families of Gays, planned to coincide with the NGTF's "Week of Dialogue with American Families." Gay men and lesbians who are out to their families are urged to attend with a supportive family member and participate in this dialogue. 15 Newbury St., 7:30pm.

20 fri

Boston — The Bessie Smith Memorial Collective presents An Evening of words and Music with Linda Tillary, Mary Watkins, Gwan Avery and Pat Parker — the varied voices of black women. Morse Auditorium, 802 Commonwealth Ave., 8pm. Child care provided. Tickets \$4.50 at New Words, Women's Community of Littleton and Nubian Notion. For more information call Beverly at 661-4104.

21 sat

Boston — Clearspace presents apple picking, picnic and hayride at 3pm. Open to women and children. For more information call 648-8598.

Cambridge, MA — At Amaranth, the Women's Restaurant: "Rapid Transit" about a young woman and her adventures in boarding school and in the Combat Zone — A Novel Preview by Maryann Sullivan, 8pm.

New Haven, CT — The New Haven Woman's Liberation Center is holding the Feminist Union Convention. Help is needed for the project. 148 Orange St. For more information call (203) 865-0792 or (203) 389-4752.

23 mon

Boston — All persons interested in participating in the formation of a Lesbian Gay Task Force of the National Association of Social Workers call 568-6505 for the location of the meeting.

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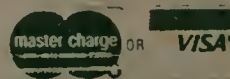
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